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THE

GOSPEL VISITOR,

A MONTHLY PUBLICATION,

EDITED BY

HENRY KURTZ AND JAMES QUINTER.

VOL. XXII. JANUARY, 1872. NO. 1.

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PUBLISHER'S NOTES

For reasons which it is not necessary to mention here we have delayed the publication of this number over a week.

We were promised a supply of hymn books a month ago, but have been disappointed. Orders will be filled just as soon as the books are ready.

It is pleasing to note the interest manifested by the brethren generally in the continued success of the Visitor. Those connected with it feel grateful for every effort in its behalf. They will not cease to labor day and night to make it instructive to all. The good old custom of giving the Visitor free to poor brethren and friends who ask for it has been coutinned by us the last few years. We hope to be able to do so this year. Our income has been small, and having had a good deal of sickness the last two years, (which all who have had the same experience know is expensive,) we felt discouraged at times. We enter hopefully upon the labors of another year. It may be that we are entering the last year of life's labors.

THE

GOSPEL VISITOR:

A MONTHLY PUBLICATION,

DEVOTED TO THE

EXHIBITION AND DEFENCE

0F

GOSPEL PRINCIPLES AND GOSPEL PRACTICE,

IN THEIR

PRIMITIVE PURITY AND SIMPLICITY,

IN ORDER TO PROMOTE

CHRISTIAN UNION, BROTHERLY LOVE,

AND

UNIVERSAL CHARITY.

"For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek." Rom. 1: 16.

EDITED BY

HENRY KURTZ AND JAMES QUINTER.

VOLUME XXII, 1872.

DAYTON, OHIO: HENRY J. KURTZ, PUBLISHER.



THE GOSPEL VISITOR.

Vol. XXII.

JANUARY, 1872.

No. 1.

INTRODUCTION TO VOL. XXII.

"What thou seest write in a book, and send it unto the seven churches which are in Asia." Such was the command of Jesus to his servant John. This John did, and in so doing he conferred a great favor on the world, as we have the instruction, the warning, and the encouragement which the heavenly visions which he saw were so well calculated to impart. Writing was sanctioned and used by the Lord for the instruction of the world and the edification of the church. And the wisdom of his course in doing so must be apparent to all. Epistolary writing, the publication of books, and the circulation of periodical literature, are excellent means for spreading Christian truth. Truth spoken by the voice of the living speaker may have an effect at the time spoken upon the hearer which the same truth written would not have. Nevertheless, a written discourse has some advantages over an oral discourse. A speaker delivers his discourse, and what the memory of his hearers retains, besides the immediate effects upon its delivery, is what it accomplishes. But a written discourse or essay continues, and it may be read again and again with profit.

So, kind reader, what we may see in the visions of the Lord as recorded in the Scripture that we may think will edify and profit you, and what our contributors and correspondents shall produce of a similar it ought to do a good work for the

character, we propose to write, or rather print, and to send it to the churches comprising our brotherhood, and to all others who may manifest a desire to have it. And, as this is the first number of a new volume-the XXII-we thus introduce it. We are glad that, in the kind providence of God, we are permitted to commence a new volume of the Gospel Visitor, a visitor with which a large number of our brethren have long been acquainted, and we are happy to believe has generally been pleasant, and in some cases profitable. Although there has been considerable improvement in the Visitor since its first issue, that improvement has not been all that we wished or all that we expected. The multiplying of periodicals in the brotherhood has divided the literary talents of the church, and hence we have not had the advantage of contributors to our pages that under other circumstances we would have had, and that it is desirable we should have. The Gospel Visitor, however, has had, and we expect it will still have, among its contributors some of the best writers in the brotherhood. And as our community is making some progress in literature, we hope that our periodicals will show a corresponding improvement.

The Gospel Visitor has now reached the age of maturity, being twenty-one years old; and with its age and the experience of those interested in its mission of usefulness, church and the world. We are ex- pathy. The difference between sym. ceedingly anxious to make it as use- pathy and compassion is something ful as possible, and we shall do all like this: In sympathizing with we can to make it so. And we con- others, we may share in either their fidently expect the assistance of ma- joys or their sorrows. In compasny brethren in filling the pages of sion we feel alone their sorrows. our magazine with entertaining, edi- And between pity and commiserafying, instructing and sanctifying tion and compassion the following reading matter. We therefore hope, difference seems to obtain: We by a hearty co-operation of all the usually employ the word compasfriends of the Visitor, and the blessing of God on our united labors, to position to relieve the distressed; make our work more worthy than ever of a liberal patronage.

We believe there is in the brotherhood a disposition to give the Gospel Visitor a liberal share of its patronage; but that patronage is spread over our Christian community, and it is to be sought and forwarded to us. We appeal, then, to the friends of our magazine, to the friends of a Christian literature, and to the friends of humanity, for their own patronage, and for their aid in obtaining the patronage of others. And we hope our appeal will not be in vain.

COMPASSION.

Weep with those that weep. Rom. 12:15. In all their affliction he was afflicted.

Isaiah 53:9.

Compassion is a kind of suffering. It is noble, disinterested, and generous. There is, perhaps, no virtue more divine than compassion, and none renders us more like our Redeemer. The strong love of Jesus led him to identity himself so closely with humanity, that he made its sufferings his own.

sion when there is ability and diswe pity and commiserate where it is out of our power to afford any relief. Buck thus defines compassion: "Compassion is that species of affection which is excited either by the actual distress of its object or by some impending calamity which appears inevitable. It is a benevolent sorrow for the sufferings or approaching misery of another. The etymology of the word expresses this idea with strict propriety, as it signifies suffering with the object. Webster gives it the following definition: "A suffering with another; painful sympathy; a sensation of sorrow excited by the distress or misfortunes of another; pity; commiseration. Compassion is a mixed passion, compounded of love and sorrow; at least some portion of love generally attends the pain or regret, or is excited by it. Extreme distress of an enemy even changes enmity into at least temporary affection."

Love being one of the elements which constitute compassion, the more we love, the more we shall feel a deep sympathy which will bring us into close connection with There are some other words the all the suffering of our race. And meaning of which approaches very suffering in sympathy with a suffernear to that of compassion. These ing brother in Christ, or wilh a sufare commiscration, pie y and sym-fering fellow-man, is an offering to cognized as the sweetest and holiest its trouble and sympathizes with it of incense. And an individual or a church that does not feel compassion and weep for those who are wend ing their way to the pit into which the wicked and all that forget God shall meet their painful doom, has but little resemblance to Christ.

Christian compassion, as the word compassion implies, is to make the sufferings of another our own, and to enter fully into it, and to feel in a great measure as he feels, and to assist him to bear his burden, and by so doing make that burden our own. Compassion has no relation to selfishness. The compassionate man will not permit ease and indulgence to diminish his affections, and let him enjoy his own pleasures regardless of the wants and sufferings of others. The man who possesses the God-like feeling of compassion will not only think of but tenderly feel for the suffering of every condition in life. And his diposition to relieve the suffering will reach even to brutes and insects.

Compassion imparts to us great moral power for doing good to our fellow-man. He who so fully enters into the sufferings of the unfortuate and afflicted around him as to weep with them when they weep, uses a form of eloquence that cannot well fail to affect favorably the heart of the suffering. When the afflicted heart feels that its condition is one of the most painful that the human heart is subject to, and that there is none other whose lot is quite as bad as its own, and then meets some warm, sympathizing friend who will sit down and weep with it, those tears of compassion afford the grived heart some relief. It feels

heaven which will not fail to be re-|there is somebody who appreciates in them. A comforter who has no tears of compassion to offer to his friend whom he seeks to comfort, will be much less likely to succeed in his labor than he who can shed some. To know there is some one in such close sympathy with us as to make our troubles in a measure their own, makes us feel we are not alone in our afflicted condition. When we show compassion to the suffering, they will think we love them, and they will put confidence in us, and we can thus lead them to Christ, who will bind up the broken hearted, and give rest to the troubled soul. Compassion comprises many excellent graces, and should be cultivated by every Christian. It is a manifestation of the divine nature, and the more of that nature we possess the more compassion we shall have.

> Compassion considers no kind of distress beneath its notice. It is not indifferent to the sufferings of the frail bodies of men. When our Redeemer was on earth executing his great commission for which he came into the world, and was attended by great multitudes who had followed him into the wilderness and hearkened unto his instructions for a considerable length of time, it is said, "When he saw the multitudes, he was moved with compassion on them because they fainted and were scattered abroad as sheep having no shepherd." (Matt. 9:36.) Such was the sincere and strong compassion of our Redeemer that every form of suffering touched his tender heart and called forth his efforts to relieve it. And his readiness to relieve the bodily sufferings

of man was not only prompted by thou that killest the prophets and his strong compassion, but by reliev- stonest them which are sent unto ing the suffering of their bodily thee, how often would I have gathinfirmities he obtained their confi-ered thy children together, even as dence, and thus opened the way a hen gathereth her chickens under more effectually for obtaining their her wings, and you would not! attention to the spiritual truths he Behold, your house is left unto you taught, and in which all were so desolate." deeply interested. There is no doubt that the success of Christ as a religious teacher was owing not a little to the interest he took in relieving the people of their bodily suffering. The poor and unfortunate had been much neglected even by those who formed a large place in our Lord's professed great sanctity. And when this class found that Christ, with all his supernatural power, conde-suffer with him in bearing his cross, scended to regard them and took on and in self-denial, we also should interest in them, they could not but suffer with him in possessing the love him and confide in him. The feeling of compassion for human question, "Why eateth your Master misery in all its forms, especially for with publicans and sinners?" was both the present and prospective easily answered. It was that he misery that sin produces. There is might the more readily reach their too little of the holy grief of comhearts with his spiritual truths; for passion for lost souls among us. If he came to save them from their there were more of it, we could not

But what most stirred the depths of the Redeemer's compassion, was the lost condition of the souls of men. For what are all the sorrows and pains in this world compared with the sorrows of a lost soul when it will have reached its final doom? This should awaken our compassion. When our Lord approached the city of Jerusalem on his way to the cross on which he was to expire, what a scene must have presented itself to his mind when he looked at it from a prophetic stand-point! He saw the future of the doomed city. And in this world in a single day? what a future that was! The compassion of his heart found vent in a

When we see our fellow-creatures suffer some severe bodily pain, our pity and compassion are awakened; but it is for the moral condition of man that our strongest compassion should be awakened. This element sufferings. And we are to suffer with him. And while we should be so calm and unmoved in seeing multitudes of souls hastening on in the way to ruin without making greater effort to rescue them from the perdition that awaits them. For there is coming a "day of judgment and perdition of ungodly men." Then let us estimate more correctly and contemplate more frequently the amount of misery which they are now enduring, and which they must continue to endure, until they are saved from sin. Have we ever thought of the amount of sin and sorrow which are experienced even

It is by contemplating human sufferings that our compassion is tender lamentation when he ex-awakened. And when our compasclaimed, "O Jerusalem, Jerusalem, sion is deeply stirred, it becomes a

relieve men from suffering, and espe- heart of the evil spoken of, and the cially from the suffering to which sin exposes them. This probably was the design of compassion, or the object for which it was implanted in the human heart. Like other original feelings of the heart, it is renewed, revived, strengthened and enlarged in the renewal of the heart by Christianity.

J. Q.

200 EVIL SPEAKING.

Evil communications corrupt good manners is the old but true adage; and we see many a poor, dejected countenance as a witness of this fact, as they trudge through life with habiliments of their morality soiled and a fair name dishonored by following a vice so pernicious in itself, so destructive to good manners, and so deleterious to the establishing of a good moral or religious character.

But another evil. more pernicious in its nature, and one that seems to be as easily indulged in as the one just referred to, is the habit of speaking evil of one another as members of the same body or members of the church of Christ. Nothing sounds so unkind in a brother or sister as to speak evil of their fellow-member in the church; nothing grates on the ear of the true disciple of Christ so harshly; nothing evil tells so fearfully on the heart of the minister of Jesus as to hear those to whom he has, from time to time, preached a gospel of peace, and warned against such an evil as this, well aware that though it may appear harmless at first, at last it stingeth like an adder, and words in regard to each other as

powerful prompter to holy effort to leaves the poison of its sting in the film of its slimy jaws on the sullied garments of the cvil speaker.

> When we look at it in this light, and consider the danger of the habit when once fallen into, it appears certainly that it ought to be avoided with a jealous care. But this is not all. We find the word of God abounding in truths bearing directly against it-some of which we will adduce:

John, the beloved disciple who holds up the law of love in such a beautiful manner, seems to condemn it by the very sentiment of that law; and if we are always careful to remember and practice it, it will be a sure guard against this vice. We are instructed to love one another: "For this is the message that ye received from the beginning, that we should love one another." No one can love another and at the same time speak evil of him, for it is contrary to the nature of love. Does a wife who loves her husband speak evil of him? No: but she covers up his faults under a mantle of charity of many folds, and there keeps them concealed from the gaze of the heartless world; and so does the husband who loves his wife still cherish her virtues amid her faults. and hides them away from his own thoughts. God has not more surely enjoined the husband and wife to love each other than he has enjoined on the members of his church to love each other also. And no more can we love the children of God and speak evil of them than the partners of life living in God's holy order of matrimony can do it.

My brethren, the world takes our

sure index to the feelings of our hearts toward each other, and how sure a testimony is it in regard to our fellowship with and love to him. "If a man say I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, that he who loveth God love his brother also." more resemble the pure fellowship in glory. God's blessed word also enjoins upon us to pray for each other; and what a prayer is that which is offered in behalf of my brother after speaking evil of him, and can it truly be sincere from the deep affection of my heart? I fear not. It must be like the soldier's prayer for his enemies. He prayed for his father in heaven to forgive him his sins as he also forgave oth-

In these expressive words there is very much comprehended, full of deep meaning truth. The tongue is an unruly member-a world of iniquity. It sets on fire the whole course of nature; and James declares it set on fire of Hell; a fire around which the friends of Hell dance in gladness when they know that a brother by evil speaking is putting a weapon in their hands with which to thrust at the cause of the Holy One, and stab it to the heart. We sometimes don't think that we are doing our dear brethren an injury in this way, or else we would certainly not do it. We don't think what an obstruction we are throwing in the way of the cause of Christ, but eternity alone will unfold it. I much like the sentiment of the Golden Rule which we violate each time we speak evil of one another. I love Allis Cary's sentiment in regard to this, and she says in strains almost inspired: "This is the great rule, the rule that is above all other rules of life, and if every one would remember it and practice it, this world would be like heaven." We ought, then, to try to make for ourselves a heaven in the hearts of our dear brothren on earth, so that the fellowship of saints on earth might

enjoins upon us to pray for each other; and what a prayer is that which is offered in behalf of my brother after speaking evil of him, and can it truly be sincere from the deep affection of my heart? I fear not. It must be like the soldier's prayer for his enemies. He prayed for his father in heaven to forgive him his sins as he also forgave others their trespasses against him; then he rose from his knees and went into battle and in a fiend-like manner killed those for whom he pretended to pray. I fear such prayers are an affront to the majesty of Heaven, and an insult to Heaven's Lord. Taking this view of the matter in hand, we cannot see how Christians can love each other, pray one for another, and at the same time speak of each other in a disrespectful manner. It is a mystery, an unheard of mystery. It renders our claim to the title of discipleship in Christ quite doubtful, if not entirely invalid. Jesus said, by this shall all men know that ye are my disciples if ye have love one to another. It is an evidence that we are alive unto Christ, and that old things have passed away and all things have become new. But this we know, that we have passed from death into life because we love the brethren. This, then, is the evidence; and with what a care should we cultivate that spirit of love and kind words, that we destroy not that inward evidence within our hearts, so that we may have a well grounded hope. "Beloved, if our heart condemn us not, then have we confidence in God."

J. P. HETRIC.

Oakland, Pa.

WORDS OF CHEER FOR PONDING CHRISTIANS.

In the world ye shall have tribulation; but be of good cheer. I have overcome the world. John 18:33.

How encouraging are these words to desponding Christians! How like a sweet strain of music they fall on the ear! How like a healing balm they sink into the heart of the stricken one, lifting the soul from the depths of its sadness, and bidding it rejoice even in the midst of tribulation. Looking at this world through the lenses of gloom and despondency, it is a dreary place; for ever since sin entered the portals of fair Eden, sorrow and tears have been the heritage of mankind. The waves of sin have rolled and swelled for nearly six thousand years. Many a richly-freighted bark has been foundered on the rocks and shoals, and the lee-shore of time is lined with the scattered fragments. Still the storm rushes; darkness, like a curtain, covers the deep; the perils grow thicker on every side; and were it not for Him who holdeth the sea in the hollow of His hand; whose voice can stay the tempest; "whose "Peace be still" has power to calm the troubled water-we would sometimes despair of reaching the port of Endless Peace. But, blessed be God, we are not left without hope to cheer or sound to guide us. Through the mist and gloom we see the steady flashing of our heavenly beacon fire; above the din of she storm rises a clear, sweet voice, "Be of good cheer; I have overcome the world."

I have read of an island in a distant sea from whose shores the fishermen sail in tiny crafts to gather

DES-|their absence, thick mists often descend and cover the highland cliff and beacon with so thick a veil that these hardy mariners are left without a mark by which to steer their laden barges. But they are not left unguided on the pathless deep. When the time for them to return arrives, the women of that Islet-mothers, wives, sisters and daughters-descend to the shore and raise the voice of song. Borne on the quiet air, the swelling melody soon falls sweetly on the ears of the loved ones at sea, and, guided by the well-known sound, they steer their boats safely to shore. And thus to the Christian comes the voice of love from the heavenly shore, as he floats-a bewildered child of tribulation—on the misty sea of life. When the gloom-clouds lower, when the veil of despondency deepens and darkens around him till not a single ray of light penetratesthen the tones of Jesus are borne on waves of ether across the dark tide. Piercing the gloom they sound and resound over the pathless sea, till every lost soul has caught the soothing words, "Be off good cheer; I have overcome the world."

Yes, weary Christian, Jesus, our blessed Savior, has overcome the very world which is the scene and source of your trials. His conquest of your adversary is the pledge of your victory. For has not Paul said, "In all these things (tribulation, distress, persecution, famine, peril, &c.) we are more than conquerors through Him that loved us? John, also, in his first epistle, 4:4, says: "Ye are of God, little children, and have overcome them, (the spirits that be not of God,) because treasure from the deep. During greater is He that is in you than he

cheer," since His victory is our earn. est of conquest of happiness-of heaven. Perhaps there is not a members its inherent weakness. Christian living who does not, at beholds itself a mere spark, glimtimes, feel a spirit of despondency mering like a tiny glow-worm beside stealing over him. As a cloud obscures the moon, as mists shroud into nothingness by the foot of the sunbeam, so despondency spreads Almighty power. Or, perhaps they a curtain before the mental eye, and everything in and about that indi- we unconsciously choose for suns vidual assumes a dull, sombre, threatening aspect. Clouds and age instead of deriving all our light storms frown loweringly from above; from God. But no sooner do we difficulties wall up life's path; dan-look for light from them, than, lo! through the gloaming; and the poor Christian, shuddering with terror and shrinking from further conflict, gives up in despair. This spirit is not peculiar to one, but is common to all; and it is one of the strongest forces which satan exerts against the struggling Christian. If the archenemy can succeed in imbuing the Christian's mind with this spirit of gloom, he succeeds in hiding from his vision the blessed cross and the Sun of Righteousness; he leads him to contemplate his past sins and corruptions, till his redemption seems hopeless, and even his most determined efforts to serve God seem like so many obstacles to deter him from heaven. There is scarcely anything in life, except guilt, more to be dreaded than such a state of mind; and to avoid it the Christian must fight ceaselessly, and strive with fasting and prayer to overcome the Prince of the Air.

To prevent the first shadows from

that is in the World." Again, in the falling on the mind is impossible. same letter, 5: 4, he says: "What- They fall unbidden, suddenly, appasoever is born of God overcometh rently without cause, and often in the world; and this is the victory his most sunny hours. Whence that overcometh the world, even our come these shadows, and what are faith" Therefere, "Be of good they? Perhaps they proceed from the mind itself, which, in the midst of its most glowing triumphs rethe Infinite-liable to be trodden fall from the earthly objects which and stars to light us on our pilgrimgers, like spectral faces, gaze fiercely shadows come-merciful shadows, if we understand their meaning, to teach us that our creature suns are opaques—to bid us fly from them to Him who liveth in light-who is Light; whose presence casts no shadows on the trustful heart, and who crieth from afar off, "Be of good cheer."

When sorrow comes, then, dear suffering Christian, when your dearest hopes are blasted; when the cold, waxen form of your mother, wife, sister, brother, or darling child, lies wrapped in the cerements of the dead and coffined before you-still be of good cheer, for Jesus has overcome the world-He has conquered death and the grave. He will lift you up and make you ten-fold more glorious for your sufferings.

"Look yonder at that cloud, which, throthe sky,

Sailing along, doth cross in her career The rolling moon. I watched it as it came, And deemed the dark opaque would blot

her beams;

In folds of many silver round, and clothes The orb with richer beauties than her own Then, passing, leaves her in light serene."

Dear brother, dear sister, do you understand these lines? As that cloud clothes the moon in richer beauty, so shall your afflictions, patiently borne, robe your suffering spirit in lustre which will make it all the more precious to its Redeemer forever-aye, forevermore. Can you not, then, endure a litle hour of suffering for an eternity of ever-increasing bliss? Aye, you can? Whatever be your pangs, remember the blessed Christ has said, "Let not your hearts be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you." Look aloft; trust in God and be of good cheer. Let these words become your battle-cry-your charm against despondency in the great strife of life. Shout them till they echo and re-echo through the chambers of the mind; till they call forth every sinking energy of the soul; till they silence every silly, prating of fear; till they revive the silent, drooping heart, and give you rejoice. However oppressed, hin the stomach starves. dered, crushed, tried, walled in,

But, melting like a wreath of snow, it hangs on God and your battle cry be heard above your foes. The Kingdom is nearing. Thank God we shall wander here but a little longer. The scenes of earth will soon be changed into the glorious verdure of Paradise. Sorrow, tears and death will be forever banished. The saints from every age and clime shall meet. Tears shall be wiped from all faces, and loved ones be reunited, to part no more. Then, let us all "BE OF GOOD CHEER."

> "Onward, Christian, though the region Where thou art be drear and lone; God has set a guardian legion,

Very near thee-PRESS THEE ON!"

M. E. SNAVELY.

THE LIFE WITHIN.

RY REV. C. B. WILLCOX.

MAN is a creature made to live largely from within. He cannot help that, though men are wasting their lives every day in the attempt to help it. The brutes are different as to this. A horse is not a mere mass of flesh: he has some sort of spirit in him And yet, what does he know of any inner life? His pains and pleasures are all outside. grace to attain unto a life of useful- You can pour happiness into him, and ness, happiness, holiness. If you are pour it out, as you do water in a jug. borne down to-day by force or guile, Give him oats, and he can hardly be shout your battle-cry, and resume miserable. Take them away, and he the contest to morrow. If the can hardly be anything else. But let a whelming waves overflow you, and man attempt to make himself a vessel you sink into deep waters, gather to be filled and emptied! He cannot do strength from the mysterious depths it. His nature is too great and deep. of your own mind and from God, Your riches, or pleasures, or whatever, the fountain-head of strength, and go only a little way down. They please; once more mount the surface and they cannot feed. The palate is tickled,

What becomes of a nation that attempted, still let your eye be fixed tempts to live on imports only, and profore they run down, and run out, to be a nation of bankrupts? So with individuals. God makes a man not to be importing always, but to till his own soil, to be raising fruit within, to have a life within that shall be full of all manner of richness and power.

The Bible gradually unfolds this hidden world in souls. Look into the Pentateuch and Judges and Kings and Chronicles, and you see almost nothing of it. How outward-how much taken with what strikes the senses-ceremomonies, journeyings, wars, exploitseverything, along there, seems to be! How seldom you get a hint of any inward experience, any operation of the heart! Men were not ripe enough yet for that. God had to bear with them, to point them to what they could appreciate. He got their actions into right working order, and slowly brought their thoughts and feeling up as best he could. But turn over to the Psalms. See there the soul brought up to the surface. See the penitence, the faith, the memories, the hopes, that break out with every sweep of the Psalmist's harp, and show what a crowd of struggling emotions it left below. Then go on through the New Testament. Read the sermon on the mount, and the last chapter of John's Gospel. Read Paul's and John's epistles. It is all heart-work there! That wonderful eighth of Romans, that second of Ephesians-what wealth, what deep below the deep, all stored with treasure, you find opening to you! When you look into these revelations of Heaven begun in souls, these strange, rich experiences that reach below men's soundings, it is as when sailors, in the South Seas, leaning over the ship's sides, gaze down through transparent grow forty feet, and branching corals of inside out for every one to see.

duces nothing at home? How long be- every shape and color, and fish gliding among them-a world of wonders, a paradise-and all far under the surface!

All this, in the New Testament, is the more striking, too, because the heathen civilization of those times made so little of any inner life-so much of mere outward affairs. The Lord taught his disciples better. He brought not only life and immortality to light; not only the world to come, but the world that is in men, and is crowded with growing destinies. "The kingdom of God cometh not with observation. Neither shall they say, Lo here! or lo there! for behold the kingdom of God is within you."

A man is forced to learn this as he gets on in life, whether he will or not. In your childhood what a freshness, what a glow there was on events, that there never can be again. You could make more out of a Saturday's holiday, to say nothing of a Christmas, than you can now out of a week of pleasuring. You read "Robinson Crusoe," or "Arabian Nights," and it had a charm for you that you think you would give the world, almost, if you could find in it now. There were songs and strains of music that took hold of you as music ten times more than finer music has ever done since. You drank life with a rel-There was always a foam on the top of the day and sweetening left at the

But as you grow older your methods and the state of your spirits have more to do with your happiness than anything outward. You are often sad when others think your heart is singing in you like a bird in the cage. You are some. times light-hearted, you hardly know why yourself. You are no longer as you used to be, like a bud that has water into great forests, with trees that burst its flower, or a popped corn turned

berg floats with about one ninth of its around shall be taken down, and the bulk above the surface, and eight ninths world shall be passing away. Men are below. It is so with you! No one like cities that have the substantial knows as much of you as he thinks he buildings of brick and stone at the cendoes.

wholesome for any man to live after it- build up a fortune or a splendid fame, to be sure that he has a life within him and it is as sure to melt away as the that is independent of the ups and days are to go by. You take perishadowns of fortune. The world is full of ble material to work on. But you add surface men and women, who are trying to break up this plan. The show they put some new spiritual beauty into that, make is the beginning and end of all they aim at. If you see the performance in front, if the scene-shifting and the playing are a success, look no further. Do not thrust yourself in to spy out the gilt and paste and pasteboard, and the dirty ropes, by which the effects are gotten up. You are not wanted behind the scenes. Oh! how many men there are, who think they are solid men, with no such sham about them, but who, when death comes, asking how they are toward God and any honest love to him, will find they are as hollow as a gourd. The difference between such a manone of integrity and honor, judged as the world goes, but who never in heart obeys his Master, or seeks him in prayer, or shows much care for him any. way-the difference between him and a shallow pretender is only, after all, that the crust over the hollowness is some thicker. What does it amount to if the change of worlds is going to strike one through with terror as quick as the other. When an earthquake splits the ground, of what moment is it whether the rock and soil are one mile thick or sixty? We want an inner life that has no vacuum in it; one that is sound to the core, and has nothing to fear from eternity more than from time.

show less of your inner life. An ice-last when this machinery of things ter, and outside all around light wooden This is God's plan for us. And it is tenements, that are transient. You a new grace to that soul of yours, you and you will find it there when you are older by ten thousand years than you are to-day! Here is a stalwart man, with health and strength in heart and lungs and every limb. How comes he so? His virtuous youth, far back in time gone by-that has done this for him, given him this reward. And there is many a saint of God in Heaven who has virtues and excellencies that he got, Christ helping him, whole centuries ago.

"But, oh!" a Christian says, "shall I ever be there? I am so lame and weak and cold within. Is there anything, really, of Christ in me at all?" Why, what can you expect, brother, in a world as cold as this? You try an orange that grew in some nursery here. abouts. "It is small," you say. Yes "And insipid." Yes; of course, it is But it is a real orange, as any in Florida! And it hints to you what the poor, stunted tree that bore it might bear, far off yonder in the tropics, under sunny skies. You are out of your climate, Christian! Wait till God transplants you, and see if he doesn't get from you some richer fruit. Your hidden life shall come out, and grow and bloom forever. Hold on and be strong, for He has you in hand! You shall not always be panting under bur-And so much the more because this dens or stumbling into snares. Hold inner life is all there is of us that will on, and be strong in faith and hope, till pendent.

Religion in Secular Business.

And whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of tffe inheritance: for ye serve the Lord Christ.

Col. 3:23, 24.

This language occurs in the apostle's address to the servants, and evidently refers to their secular business. And as he uses the same language in the 17th verse, when he is addressing the entire body of believers, we probably are to understand the words, "and whatsoever ye do in word or deed, do all in the name of the Lord Jesus," as referring to secular work, as do the words pursue it with the conviction that in verses 23 and 24. In 1 Cor. 10: 31, we have the following language: "Whether, therefore, ye eat, or moral character of which is evil, and drink, or whatsoever ye do, do all to the glory of God." The eating and drinking here referred to, evidently mean the partaking of our ject in view, and, hence, may look common meals. And so the words at all bodily labor as unfavorable to "whatsoever ye do" most likely refer to secular work. It appears, then, in looking at the passages together, and studying them in the inflicted upon him for transgression, light that one throws upon the it was said to man by the Lord, "in other, that Christians are to perform the sweat of thy face shalt thou eat even their secular labor in the name bread;" but it is also said of man of the Lord; that is, they are to before he fell, "and the Lord God feel that they are serving the Lord took the man and put him into the when they are attending to their garden of Eden, to dress it and keep lawful engagements in life, even it." So man performed some kind when they are of a secular charac. of labor, and labor in some degree ter.

His time for the victory comes - Inde-rable to our spiritual life, or whether it may not be made to promote this life. Many men pursue their secular business for the most selfish ends, and in a manner which is corrupting to their moral natures; but, according to the apostle's admonition, it seems it may and it ought to be pursued by Christians in a manner which will not conflict with their spiritual improvement, but which will promote that improvement, for "whatsoever we do" is to be done " in the name of the Lord Jesus."

How, then, shall Christians pursue their secular work to make it promote the improvement of their Christian character? 1. We should labor is not necessarily an evil-There are some kinds of business the other kinds which, though not at all evil in themselves, are pursued by evil men, and with no good ob-Christian culture, and as the result of sin, and as a punishment to it. It is true, as a part of the punishment in his holy state. And this labor As a large portion of the life of was, no doubt, conducive to his enmany Christian men is to be spent joyment. But, admitting that labor in worldly toil or secular business, was entailed upon man as a punishit becomes a question of no little ment for his transgression, so was importance whether our secular bu-sickness. And yet sickness is often siness should be regarded as unfavo-used as disciplinary to promote our

labor be.

Christian improvement, we should come certain resistance, or to masact under the conviction that the ter some difficulty. And in the claims of Christianity cover our secular business of life this effort whole life. We are to live not only that is constantly put forth, discione day out of seven to the Lord, plines the mind for patient and perbut we are to live every day to the severing labor. Now, our spiritual Lord. "For whether we live, we culture and advancement in rightlive unto the Lord: and whether eousness calls for the most powerful we die, we die unto the Lord: exertion of all the faculties of the whether we live, therefore, or die, human mind; and the habit of labor. we are the Lord's." (Rom. 14:8.) of earnest and honest labor, thus This language is strong, and seems becomes a means, when used for to include the whole life. The terms religious purposes, for successfully of the covenant which Christians working out our salvation. Then make with the Lord when they let the habits of punctuality, pamake the good confession does not tience and perseverance which have only require a specified number of been formed and seccessfully practhings to be performed at certain ticed in our secular business, be times and in certain places for the transferred into our devotional ser-Lord, while the remainder of our vices, or into any department of time belongs to ourselves to be used service more directly of a spiritual as we may see proper without any character, and they may subserve reference to the will of the Lord excellent purposes. It is true that but they require all we have, and secular business often has its tempallow of no excuse. In considera- tations. But when this is the case, tion of a present and a future salva- we can prove our fidelity to God by tion which the Lord promises to being strictly honest, upright and Christians, they virtually yield to truthful in all our business transachim the right to all they possess and tions. Secular business is too often the control of their whole existence. divorced from Christianity. This And whether they are engaged in should not be. The spirit in which the exercises of devotion, or in the we worship, we should carry with actions. And whatever leads to watchfulness and circumspection in Christian culture.

3. In bodily labor, the habit of tenance.

Christian culture. And so may persevering effort is formed. All kinds of work, whether mental or 2. To pursue secular labor for our mechanical, are an effort to overlabors of their calling; whether us to our field of secular labor, wherthey be in the church, the shop or ever and whatever that may be. the field, they know no other Master And by doing all we do in the spirit but the Lord. His they are and him of Christianity, or in the name of they serve. With the consciousness the Lord, a spiritual character will of such claims upon them, Chris- be imparted to all our doings. The tians cannot be indifferent to their idea that men cannot always do right in their business transactions, or that religion and business neces-Christian conduct, will promote sarily conflict with each other, is an idea that no Christian should councannot stand a successful conflict in a world governed by a just and holy God, with fraud and selfishness, is to yield to unbelief and deny the Christian faith.

4. Again: As the same motive is to prompt us to labor that prompts us to worship, for whatsoever we do is to be done in the name of the Lord Jesus—that is, his will is to govern us in all things-then, if the exercise of worship promotes our spiritual improvement, our ordinary labor may do the same. In all we do, even down to the common affairs of life, if we do with the motive Christianity requires-and there is nothing in the character of the work that conflicts with the spirit of Christianity-we may feel we are serving the Lord, and have the comfort which that thought imparts.

If we properly appreciate and feel the force of the beautiful Christian principle of doing whatsoever we do in the name of the Lord Jesus, it will have a powerful influence in helping us to overcome our slothfulness, and in prompting us to greater activity in all the departments of lawful labor. And the reflection that all our common labors of life have something to with the Lord Jesus, and he with them, will give a new interest to those labors, and reconcile us the more fully to them, should they be painful or arduous. And this reflection cannot fail to carry comfort to the heart, and to lighten the burden of that Christian mother who has many labors to perform and many trials to endure. The thought that she is serving the Lord in all her domestic duties, if she is doing right; that she is nursing her children for Christian aim at!

To believe that honesty and truth the Lord, is a consoling one. Such consolation the Christian mother may have. And "as the poor man toils in his weary lot, with his heart oppressed," the reflection that he is serving his heavenly Master at the same time he is serving his worldly employer cannot fail to make his labor more tolerable, if not pleasant. For, looking at his labor from a Christian stand point, he will receive a two-fold compensation. In addition to the pecuniary compensation which he will receive from the person for whom he performs the labor, he will also receive from the Lord the recompense of reward which will crown a Christian life, if he has served the Lord Christ, and has done whatsoever he has done in his name.

And further: the principle of doing whatsoever we do in the name of the Lord Jesus, will not only have a tendency to make us diligent servants, but it will make as just servants. It will, therefore, govern us in disposing of the proceeds of our labor. And instead of using our money for merely gratifying our avarice, or pride, or for enriching our posterity, other and nobler objects will claim our attentionobjects of a benevolent and charitable character. Then, while the spirit of Christianity is to be carried into our secular business, it should also manifest itself in the manner we use and enjoy the gains of that business. And while our own wants and those of our family, which we are to provide for, are to be supplied, there are many ways in which we may honor and serve God and benefit man by a judicious use of money.

What a noble object does the He seeks to do the will of God, and to promote the glory of God in all his business transactions and in all his enjoyments, as well as in services more directly of a religious character. Such a life, with such an object in view, can have nothing mean in it; it is heavenly; it is divine. such a life Christianity calls us to and prepares us for; and such a life we all may live.

" Follow, with reverent steps, the great exam-

ple Of him whose holy work was doing good; So shall the wide earth seem our Father's tem-

ple, Each loving life a psalm of gratitude."

J. Q.

THE CARES OF LIFE.

LIFE has much of the bright sunlight of poetry, but it has also its share of the dark shadows of reality. We may not find this out at first, but as we advance in years the truth will force it self upon The vivacity of youth may make men unmindful of life's burdens for a time, but when that joyous period has passed, the heavy weight will inevitably be felt. It is not best that even youth should be without a reasonable share of care, since this is a most excellent discipline for the complete development of the soul. Hence, it is mistaken kindness for parents to seek to relieve their children of all responsibility. It is well for them to bear the yoke while young; then it will not be so wearisome when they develop to maturity. Yet it is a sad sight to see children prematurely old with care, and the varied hardships of a life of poverty, perchance of shame. A well-disciplined soul will have escaped both these extremes, and will enter the active duties of life thoroughly prepared by the minor trials of childhood to grapple with the more serious family are heavy and numerous. difficulties of maturer years.

The cares of life are varied, yet in some form they press on over the heart. None can escape them by change of business or location. One class of cares may in this way be avoided, but another sort will soon take their place. When we fully understand that we cannot in any way be free from anxieties, we will probably be better prepared to meet and to overcome them. They come to us from all the relations and employments of life. The business man finds care while he plans for the greatest success, and sometimes his cares are increased by the total failure of all his plans. The errors he makes add to his perplexities. Errors are the inevitable accompaniments of all efforts to learn. prentice boy often cuts himself before he learns how to use edge tools. The wise man and the foolish man are alike in making mistakes. But the difference is seen in this: the foolish man repeats his errors, and fails to learn wisdom by experience, while the wise man is careful not to err in the same particular a second time.

Our domestic relations are often a source of care. To provide bread for the family, to watch over the health of the little ones, to train them for usefulness and for heaven, is a task that of necessity brings anxiety. This is no argument against marriage, unless it can be shown that a life of celibacy is void of care. Even if this were so, we should insist upon the superiority of the married state, inasmuch as, after all its cares are deducted from the gross amount of happiness, the net sum remaining is far beyond all the happiness known by those who think to avoid care by remaining single. Still, it must be admitted that the cares incident to the proper support and training of a

The different cares of life often put

the soul to a fiery test. The patience expected and desired, God be thanked; is tried; the heart writhes under them if otherwise, we will be resigned, and and longs for deliverance. It is some-still say: Praise the Lord. While we times hard to say, "The Lord's will be faithfully do our duty, we need have no done." When one's hopes are erushed, anxiety for the future; we may safely and the bleeding heart feels desolate, leave that to God. Our resources are resignation is more easily commended limited, his are boundless; if one fails, and practiced. What a trial of faith! he has another. In some way he will How hard to believe at such times that care for us, and bring us safely out of "all things work together for good to trouble. The evidence of history, the them that love God!" Our cares are testimony of his people, and our own too often suffered to interfere with our experience, furnish abundant foundation religious enjoyment. They come to us for hope in the future. - Selected. in our moments of private devotion, and steal upon us in the house of God. They often eling to us like barnacles to a ship, impeding progress and threatening ruin.

Yet we need not suffer these cares o watches over us with a Father's loving There is no sight more interesting than and body, for this reflects honor upon a little child trusting everything to its the Creator; the healthier, the happier, aware of any effort necessary to confide and drink to the glory of God, is not strong effort for it to do anything else. drunkenness and gluttony; it is not God, how greatly would the cares of life his eating and his drinking a revenue be lessened, how much would our of good to himself and honor to the happiness be increased! By "casting Being that made him. all our cares upon him," we relieve our- By parity of reasoning must the selves of a burden that otherwise would Christian dress to the glory of God. be too intolerable for us to bear.

sults. If these results shall be as adorning" is in express terms put un-

The Christian Law of Dress.

To do all things for the glory of God is the Christian's law. All things: the apostle specifies among them eating and life to destroy us. There is One who drinking. He means evidently that a Christian is to eat and drink those eye. If we but act toward Him like things and in those measures which conchildren, we will increase our happiness. duce to his highest efficiency of mind parents, and feeling perfectly safe in the better in all respects a man is, the their presence. This is what we muy more glory is reflected upon the wisdom call unconscious faith. The child is not and goodness of God. The rule, to eat in its father; indeed, it would require a obeyed by merely stopping short of Ohl could we but be educated to this enough that a man do not hurt bimself, point of childish, unconscious faith in be not a slave to appetite, he must make

This surely is included in the all things This does not by any means encour- to which the rule applies; and it is not age indolence, or absolute carelessness a little thing; it is to be ranked next to, for the future. While casting our care if not alongside of eating and drinking, on God, we must continue faithful in as a manifestation of the Christian life. every relation of life, and diligent in The Christian law is too plain to be misevery duty. We may lay our plans for understood. St. Peter and St. Paul the future, and hopefully look for re- alike have laid it down. "Outward

just such as the times need-"Broidered implies this, is just so far forth wrong hair, gold, pearls, costly array." In and unchristian. There is no better precise and well-considered terms, "modest apparel" is required; good works in place of gay clothing; the manifestations of "the hidden man of the heart," even the incorruptible "ornament of a meek and quiet spirit, which is in the sight of God of great price"

Now, is this an impracticable law for a Christian in these later times? So far from it, it is as reasonable as it is Scriptural. The extravagance of the reigning fashions is as truly, perhaps it is not going too far to say as much, forbidden by good taste as by apostolic precept. Character comes out in dress, and it cannot be helped; its varieties and delicate shadings are indicated by color, shape, and stuff. A worldly, material nature publishes itself by the clothes it wears. The vain, the ostentatious, the notoriety seeking, are to be distinguished by it, as are the unobtrusive, the meek in heart, the intellectual and the spiritual. If there be any truth in the inspirations of St. Peter and St. Paul, it is enough to see the dress of some women and some men to know that they are not Christians, and cannot be, no matter what their professions.

Dr. Johnson used to say that a gentleman ought to dress so that after he has left you, you cannot remember what he had on. This is the dictate of common sense. The man should be so much more apparent than his clothes that he should be thought of, and they not. Now the Christian law is only this maxim of good taste enlarged and consecrated. Let the Christian dress so that Christian manhood shall not be overlaid, disguised or misinterpreted. Let Christians dress as to show that their hearts are not on these things, but heavenly.

der the ban. Specifications are made, a supreme object in life, and whatever definition of an idol than that it steals the heart away from God; and when dress does, it is as much an idol as ever Moloch was; and it is fast coming to be seen that it is a worship no less cruel and bloody .- Rev. Dr. Budington.

THE WONDERFUL WEALTH OF THE CHURCH.

From whatever point of view contemplated, the promises made to the Church are certainly very wonderful. None but a being of boundless beneficence could have made them; none but a being of infinite wealth can redeem them. The purpose to give on such a scale of magnificence, and the power to accomplish that purpose at the pre-determined time, can only be explained by one word-GoD. He has "given unto us exceeding great and precious promises;" and he "is able to do exceeding abundantly above all that we ask or think." These propositions are undeniable; the first as a fact of which the Bible contains overwhelming evidence; the second as an obvious truth, just because he is Gon.

But on the threshold of this inviting subject we are met by two facts which seem very much out of harmony with each other; the first is the actual condition of the Church from the days of the "poor" apostles until now; and the second is the inconceivable abundance and value of the treasures "reserved" for her. She has been a poor, tried, afflicted, deeply chastened body from the first hour to the present moment.

We are not speaking of ecclesiastical "lords" and "princes," of those who Whatever goes to indicate that dress is have "reigned as kings" before the time of the true kingdom; for with them we are these dark passages ever occasional have not to do at present.

Now, how are these apparently discordant facts to be reconciled? are God's children, his "dear children," his saints, his family whom he loves with a love whose strength and tender ness are altogether beyond our concep tion, and for whom, in harmony with such love, he has decreed riches compared with which the grandest stores of the world's masters are but emblems of poverty; but many of them are very poor; some are tried and troubled by afflictions and sorrows of various kinds; and ALL are subjected to a mental and moral discipline which makes them painfully conscious of infirmity, shortcoming, folly, and utter, utter unworthiness. We need not deepen the shade upon this picture by a reference to the days of the inquisition, the rack, and the martyr's stake; for there are inquisitions of conscience, mental racks, and self-martyrdoms of which "the world" has no conception. There are processes which severely try the faith, until it staggers with dismay; furnaces so hot that the sufferer feels himself upon the very verge of despair, and temptations so subtle, and, at the same time, so plausible, that the poor tempted one thinks that all is lost. The cloud is sometimes so dark and long continued that for many days neither sun nor star appears; help seems hopeless, and a shipwreck of the faith inevitable.

Now, why is all this in the case of persons for whom so much has been done, and to whom such an amazing affluence of promise is made? It is only a partial answer to say that the experience we have described is but occasional, and that there are intervals of holy joy, of peace unspeakable, and of happy comblessedly true, the question recurs, Why they are allusions to, and almost verbal

in the experience of those who are joint heirs with Christ of the wealth of the universe? Is it that they may be trained, educated, sanctifled; that they may be effectually weaned from self, instructed in their own helplessness and in the necessity of constant reliance upon the Lord Jesus? These effects undoubtedly follow in the case of all who are "exercised" by afflictions, and these results are gained by every child of God. we do not see that these things, valuable as they are, fully explain the phenomena under consideration. Is there not something of deeper import still, which is seldom mentioned when Christian consolation amidst trials is the subject of remark? Is not "fellowship with Christ" the real solution of the mystery? If the Church be the kingdom, and if consequently Christ is on his throne now, the privations, and sufferings, and manifold trials of his people are inexplicable; for nothing can be clearer than the "rest," the "reward," the "glory," and the "inheritance" promised to them, are all certainly dependent on "the kingdom." This has been repeatedly proved in these pages, and abundant further evidence is at hand, whenever it shall be called for.

Meantime let us look at the thought just suggested; fellowship with Christ, the meaning of Christian trials.

He was not of the world, neither are they: he was hated by the world, so are they; though he was a Son he suffered, they are sons and they suffer too; he had not where to lay his head, the opulence and the grandeur of the world would ill become them; he waits the gift of a kingdom from his Father, it would be altogether incongruous that they should be crowned before him. These are no guess words of ours, introduced to supmunion with God; for whilst this is port a theory; for the reader sees that

the Book, we shall find this principle of fellowship distinctly recognised as the explanation of much that perplexes the children of God. In the inimitably tender farewell sermon in John, our Lord does not promise his friends thrones and immediate consequence of his departure; no, but he assures them of hatred and persecution. Why? Because he was hated and persecuted. He was their Lord, their Saviour, their Life, the beloved of their souls; they had cast in their lot with him; and if there is to be a community in the glory that is to follow, there must be a community in the sufferings that precede. The union between the Head and the members, if there were no other reason, shows the propriety of this. The Lord said, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, the servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me." If we could rise above our poor narrow. minded selfishness, and our needless fears, we should consider it an inestimable privilege to suffer with Christ. His first disciples did so. "They departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name."

We may be sure there is something wrong if the demands of self come between us and loving fealty to the absent

quotations of, Scripture. By turning to | well on our shoulders while our King is away. True, he wore it once himself for a brief period when he was here, hut that mournful occasion furnishes one of the many proofs that he was mocked, despised, and rejected. "Poor saints at Jerusalem" are a fitting sequel to the scepters, crowns and golden state, as the crown of thorns and purple robe with which Caesar's pagans made sport of the Son of God. "The fellowship of his sufferings" was coveted by Paul as one of the precious things he had been taught to prize. Sonship in Christ and suffering with Christ go together. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?" "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as you are partakers of Christ's sufferings; that, when his glery shall be revealed, you may be glad also with exceeding joy." "We glory in tribulation also; keowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Even hereunto are we called, to follow the rejected and crucified ONE; to put on the Lord Jesus Christ; to be one with him; and to go forth without the camp bearing his reproach.

The depression, and suffering, and sorrow of the Church, then, during the absence of her Head, are thus seen to be not only consistent with the Father's love to her, and the wonderful arrangements he has made for her future, but a proof of that love in Christ, the Man of sorrows. "The earth is the Lord's, One. The royal purple does not sit and the fulness thereof." It all belongs

of right to him, and, consequently, to Jesus Christ, that sinned in his heart. him. Need his people wonder, then, that, under such circumstances, they are despised and persecuted, and often feel the burden and sorrows of the way.

But the title-deeds of the inheritance will shortly be opened (Rev. 5) by our kinsman Redeemer, and marvellous changes both in heaven and earth will take place. Divine acts of judgment which for a time will seem to involve the universe in one common ruin, will dispossess the usurper and all his followers, and prepare the way for putting the children in sure possession of what the Father has promised. But to prevent all possibility of mistake respecting the persons who shall inherit these wondrous treasures, we shall look first, at their present possessions; for it is literally true in this case that to "those who have shall be given." There are certain very precious things given bere, and now, during the pilgrimage of faith, to those who have fellowship in Christ's sufferings; and as the possession of these is actually the condition on which the grant of the reserved inheritance depends, it is obvious that a mistake here will vitiate everything, and cause fearful disappointment to those who make it.

I. Present Possessions of the Church. The body, the body of Christ, has honors and privileges of which those who are without have no intelligent perception. Each of its members has certain things which, in fact, constitute him a member of the body, and without which no man, whatever his profession, belongs to the Church of God at all. He is alive from the death of sin, having received life from Christ, who is his life.

his people; but when he came, the He has the Spirit of adoption, whereby agents of the usurper rejected and slew he cries "Abba Father," the Spirit of Christ, without which no man is Christ's; and he has consequently the fruits of the Spirit which are, among many other equally precious things, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. He, has hope, the hope which maketh not ashamed, because it is created in his heart by the Holy Ghost, and he has access by faith into his grace wherein he stands. He has fellowship with the Father and with his Son Jesus Christ; and whilst in the enjoyment of that divine privilege, he is permitted to utter the desires of his heart in prayer, and its gratitude in praise. He speaks with filial confidence, and knows that he is heard, and will be answered in the way which the Father sees best for his child's welfare. He is not a stranger importunately begging mercy from the great King, and doubting whether he will obtain it, but a member of the divine family, "accepted in the Beloved," and absolutely certain that, whether he gets what he wishes in the form he desires or not, all things work together for his good; for his God has said so, and that to him is positive proof of its truth. In fact, as his education in the schoo! of Christ proceeds, he gradually learns to distrust his own wishes in everything, and to leave himself entirely in the Father's hands. He discovers that, after all, this is true prayer-" Not my will, but thine be done." That is the sublimest, grandest prayer ever offered! It remits everything to the Father's will, leaves everything to his wisdom, rests confidently on his love, and places itself completely, trustingly, lovingly, in his hands. Can he, does he, "des-He has light; the light of the knowl- pise" such a prayer as that? Nay; on edge of the glory of God in the face of the contrary, it is the very music of the

him, and show him my salvation."

is prayer; and it is one of the blessed results of the indwelling Spirit, who is the earnest of the inheritance, that the saint is enabled to pray thus during the days of his pilgrimage minority before he reaches the age of resurrection manhood, when he shall be put in possession of the splendid and glorious wealth that awaints him.

II. The reserved inheritance. "The heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the in us." (Rom. S.) father. Even so we, when we were children, were in bondage under the ele- their right royal abode, will be among ments of the world; but when the fulness of the time was come, God sent upon the raised and translated sons of forth his Son, made of a woman, made God. He who had not where to lay his under the law, to redeem them that head went to prepare that place for were under the law, that we might re- them; and when they are caught up to ceive the adoption of Sons. And be- meet him, that will be the glorious the Spirit of his Son into your hearts, marvellous star, the like of which ascrying, Abba Father; wherefore thou tronomy never behold before, it will be art no more a servant, but a son; and if to the inhabitants of the earth "the a son, then an heir of God through sign of the Son of man in heaven." The Christ."

marvellous words! Their breadth of down out of heaven from my God." meaning surpasses our present power of Its light will be visible during the mil-

family faith in his ears, the trusting comprehension; but undoubtedly they utterance of his children's love; and teach that all that God has is in some amply, gloriously will he honor it. wonderful way to become ours. They "Because he hath set his love upon me, reveal his purpose to enrich those whom therefore will I deliver him; I will set he has already ennobled by adoption. him on high, because he hath known Incorporated into his family and made my name. He shall call upon me, and partakers of the divine nature, the glo-I will answer him; I will be with him rious treasures of creation are to be in trouble: I will deliver him and theirs in durable possession, no being in honor him; with long life will I satisfy the universe daring to dispute their right. The Lord Jesus Christ is "ap-Oh! how blessed, to have "confi- pointed heir of all things," and the dence" in God; to tell him, in the Sav- many sons whom he is bringing to glory ior's name, our wants and wishes, our are constituted fellow-heirs with him. hopes and fears, and then, with perfect Thus writes an apostle: "For as many trust, to leave all in his hands! This as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God; and it children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed

The wonderful city which is to be the first of the splendid gifts bestowed cause ye are sons, God hath sent forth dwelling place of his saints, while, as a Lord speaks of it as the "city of my AN HEIR OF GOD! Surely, these are God, New Jerusalem, which cometh

lennium, and after that it will descend upon the new earth, as its magnificently glorious metropolis. In looking for this supremely splendid home at the coming of the Lord, we are in unity of Faith with Abraham, the father of the faithful and the friend of God; "For he looked for a city which hath foundations whose builder and maker is God;" or to give a literal translation of the original, which is still morn suggestive, "For he looked for the city having the foundations whose builder and maker is God."

Poor saint, in thy lowly dwelling place or humble lodging, let patience have her perfect work. For those who have opened their hearts to God's beloved Son he has provided a dwelling-place compared with which the most sumptuous palaces of the world are hovels. "God is not ashamed to be called their God, for he hath prepared them a city." A full description of this astonishing building of God is given in the 21st chapter of Revelation, as it is seen by the apostle descending out of heaven to the new earth, where it will remain forever, the palace of the great King.

Of the many other wonderful things promised to the Church we need not here speak in detail; their number is so great, their character so grand, their extent so vast, that we can but wonder and adore. The apostolic summary, which includes the present and the future, will form an appropriate conclusion to this paper: "All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours, and ye are Christ's, and Christ is God's.—Selected.

My days are like unto a shade, Which doth declining pass; And I am dried and withered, Ev'n like unto the grass. THIS, AND NOT "ANOTHER" GOSPEL.

BY REV. W. A. WHEDON.

It would seem difficult, if not impossible, for one to read the New Testament without a perception that in the minds of its writers the facts which they record were fixed and certain, and the doctrines and duties which they base upon those facts were clear and definite. St. Paul, so far from regarding the Gospel as being something vague and indeter-Christianity minate. or variable and progessive system, would hold us to the "old, old story," against all innovation, as he did the Galatians against the Judaizing perversions of the Gospel in his day, saying to us, as to them: "Though we, or an angel from Heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." He will not admit that in the facts which he gave them, or in the construction which he put upon them, he could have made a mistake; and any variation from his teaching, though proclaimed by angelic authority, (a really not supposable case,) must be summarily rejected.

We have no information of any important difference among the first disciples of our Lord respecting the historic facts of his life. With those facts they proceed immediately after his ascension to connect certain doctrines; and to those doctrines they adhere to the end. It need not be supposed that from the Pentecost they had a complete view of the fullness of the truth as they ultimately understood and recorded it.

They were to grow into the truth and into which the Holy Spirit them from error, they had the assurance that the Comforter should lead them "into all truth." Nor need we suppose that, upon the first presentation of a new question or thought, their minds would intuitively and always discern the exact and full truth. The Holy Spirit would, it may be believed, deal with them in accordance with the laws of mind. It is enough that, having done their thinking and reached their conclusions, they never revoke or modify or explain away a doctrine which they have once published. The instances in which they seem to have differed at all are few; and even those pertain to the lingergerings of their old Jewish prejudices rather than to any features of their dogmatic system. But it is to be noted that though they called Peter to account for association with the Gentiles, they afterward rejoiced in the discovery that the great plan of Christ embraced them, together with the chosen people; and they finally came to the hearty and unanimous recognition of Gentile liberty and equality. And whatever doubts they may have had among themselves, even after the entrance of St. Paul into the number of the Apostles, they agree in the facts, expositions and counsels which they put on record in the Epistles.

"Truth," as considered and talked of by the Apostles, was no variable quantity. When they spoke of "the present truth," the "love of the truth," "the truth as it is in Jesus."

as they needed it; and, to preserve should guide them-the simple truth of the Gospel, which was needful for men's salvation. It involved the historic facts, and what grew out of them. These together made what one of them termed "the word of truth, the gospel of your salvation." They told of Christ from his incarnation to his exaltation and reign in glory, making his sufferings and death for human sins the central and vital point; and insisted that only through him, thus living, dying, and reigning, was salvation attainable. We well know St. Paul's method of argument; and how, whatever of Scripture or illuslustration or logic he employed to win assent to his doctrine, his foundation was always a crucified and risen Christ. The "Gospel" which he "preached," which his converts "received," "by which," he says, "ye are saved if ye keep in memory what I preached unto you," consisted of unequivocally asserted facts; and he only "delivered" that which he "also received."

This Gospel is not only a matter for faith, but its truths are so important, so definite, and so necessary to be believed, that it early came to be known as "the faith," and was so styled, not only in the apostolic letters, but in common conversation among Christians. Thus it was in the rumor turrent among the Jewish churches respecting their former persecutor, that he "now preacheth the faith which once he destroyed." It was "the record which God hath given of his Son," and a record so "the word of the truth," an "ac-clear in its ideas and distinct in its knowledgment of the truth," they import that it constituted "the meant "the truth" which the Sav- faith" which they had been "taught," ior had promised they should know, and in which they had been "stab-

grounded and settled." As the tree 7:25.) It is of Jesus, the great High strikes its roots deep into the earth, so their souls were to become rooted in the truths they had received; and so far were they from a liberty to reject a word that their religious teachers had uttered to them that, just as a well-constructed house must rest upon solid masonry, they were to consider themselves "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." Because of such definiteness and distinctness in the truths of the Gospel the early Christians cherished and expressed a confidence and an assurance that would have otherwise been unaccountable if not impossible. "I know whom I have believed" was appropriate language for him who could say, "I have kept the faith." To the "fables" of paganism, a likeness to which some think they detect in the evangelic narratives, was opposed the conviction of certainty which could exclaim. "Hereby we know that we are of the truth, and shall assure our hearts before him."-Independent.

For the Visitor.

Salvation to the Uttermost.

Dear and Beloved Brethren, Editors of the Gospel Visitors: It has been same time since I have written anything for the Visitor, and having now succeeded in selecting something that may do some good if inserted in the Visitor, I will therefore try to pen something on the above subject.

"Wherefore," says the apostle Paul to the Hebrews, "He is able also to save them to the uttermost that come hath God exalted to be a Prince and a unto God by him, seeing he ever liveth Savior." (Acts 5:31.) The salvation

lished," and were to "continue to make intercession for them." (Heb-Priest, after the order of Melchizedec, that these words are spoken. It is He who is "the surety of the better covenant." (Heb. 7: 22.) It is He who hath "the unchangeable priesthood." (Heb. 7:24.) It is He who, "having offered one sacrifice for sins forever, sat down on the right hand of God." (Heb. 10:12.) He, therefore, is the Savior to the uttermost; and this, not only because of what he did on earth for the putting away of sin, but because of what he is now doing in heaven as an ever-living intercessor, carrying into effect that glorious work which he completed on the cross. It is in the knowledge of this Savior that we have eternal life. Let us, then, inquire what God has taught us in these words concerning him; and may the Holy Spirit testify of him to us, and enlighten the eyes of our understanding, that we may know the things that are freely given us of God.

> Christ is a Savior. He is able to save. It was on this account that he is described by the prophet Isaiah (chap. 63:1) as mighty to save, and for this he was named Jesus, because he shall save his people from their sins. (Matt. 1:22.) This was the purpose for which he was sent: "The Father sent the Son to be the Savior of the world. (1 John 4:14.) This was the errand which he fulfilled: "The Son of Man is come to save that which was lost." (Matt. 18:11.) It was for this that he spoke to the people when on earth: "These things I say that ye might be saved." (John 5:34.) For this he was born, for this he lived, for this he died, for this he rose again, for this he ascended up on high. "Him

another, though the former may have up and making it like unto his own lived much longer and gone far deeper glorious body, that he may place them, into sin than the latter. The salvation altogether perfect, completely saved, of Rahab the harlot was as complete as that of Joshua her deliverer; nor would her long life of sin make her appear less perfect or secure than his, though he salvation to the uttermost. had known the Lord from his youth. The salvation of Manasseh, whose sins, both in their enormity and by their him. Those whom he saves are those aggravations, seem absolutely without parallel, was as complete as that of his godly father, Hezekiah, or his inspired teacher, Isaiah. The salvation of Paul, the blasphemer and persecutor, was not less complete than that of Timothy, who, from his youth, sought after God. Nothing but an infinite salvation could have reached the cases of such vile transgressors; but when it did reach them, it was complete. It purged their consciences and cleansed their souls from guilt-even such as theirs. It bought them a perfect, not a partial or doubtful peace. It gave them as complete an assurance of God's love, and as sure a consciousness of reconciliation with him, as those whose past lives had been stained with no such outward abominations. It preserved unruffled the steadfast calm of the soul, even in full remembrance of all enormities of past days. Oh, what a salvation must this be, that accomplished all this so perfeetly, even for the chief of sinners; and then all this is eternal. It is not temporary salvation; neither is it one that can change or give way hereafter. No. it is eternally secure; for he who commenced it ever liveth to maintain and perpetuate it. He preserves each saved the word " family " as an adjective. soul by his mighty power until his com- Nevertheless we should have been hard ing, that then he may present them pressed to find, for the short sermon we faultless before the presence of his glory propose to preach here, any text so fitting, with exceeding joy. Nay, their very both in sound and sense, as the words dust to him is dear. Their body, as Family Inhumanity.

of one sinner is as complete as that of well as their soul, he saves, raising it upon his throne in the day when he returns to reign. (Eph. 5:27; Col. 1: 22; Jude 24.) How truly is this

> They that come unto Christ are saved. He saves those that come unto God by who come unto the Father through him as the way. Those are they that he saves to the uttermost. He saves none else. Therefore he saves none who reject him as their Savior. He saves none who perish in coming to God by ways of their own; who seek life by methods of their own.

> I will now close this article; and if, after perusal, it is thought worthy a a place in your valuable pages, I may continue the above subject in a future number.

> > PETER MOOMAW.

Ross County, Ohio.

FAMILY INHUMANITY.

+0+

The word family has become a very common adjectival prefix. From sermons and tracts.down to advertisements of mechanical contrivances, we hear constantly of "family" this, that, and the other family discipline, family peace, family clothes-wringers, and family men. one would suppose that every energy and capacity of the human race were bent towards making families righteous and comfortable. This is not so; neither is there any sort of propriety in using

Dictionaries define inhumanity to be | any act causing unnecessary pain. This is a very stringent definition, if we analyze it closely and accept it honestly. No one of us but would resent with instant indignation the charge of being inhuman. No one of us but is inhuman every day of our lives. Does this sound severe? Very likely. The truth is apt to. It is a two-edged sword cutting to the dividing asunder of the marrow. "Unnecessary pain." Do we dare to examine this weapon of a phrase? What pain can it be "necessary" for us to inflict upon those with whom we live? Clearly, no pain, except such as may be needful for their physical or moral good.

Let us begin, then, with the beginning of a day, and reckon up candidly the different pains we shall give before it is done, if we live as we are in the habit of living.

We are fathers, mothers, brothers, sisters, neighbors, chums, associates. How do we meet each others' first glance in the morning? Do we smile, or do we frown; or do we look lifeless, as if we had not interest enough in anything either to smile or frown. If we do anything except smile kindly, affectionately, we inflict "unnecessary pain," first on those who love us, secondly on those who without loving us, are more or less affected by our atmosphere. It isn't a very severe pain. No. If it were, a good many men and women and little children who are alive to-day would not be. But it is a pain, a real pain, and an "unnecessary pain." We are inhuman. Next, what do we say? Do we speak courteously, gently? Do we mention things which are pleasant and cheering? Or do we speak rudely and harshly, find all the fault which can be found with the weather and the breakfast, and proceed to antagonistic discus-

sions and slanderous evil speaking? If we do the latter, we have sown pain, as the sower sows seed—"unnecessary pain," pain from which only evil can follow. We are inhuman. And this is but the first bour of the day—defore we really call it begun; before we have even thought, perhaps, what we will do with ourselves for the day. Then come business, work, pleasure. Upon the word and will of each one of us hang the movements, the occupations, the enjoyments, the sufferings of others, more or less, for the day.

Helpless little children, perhaps. what mother, reckoning solemnly with her own soul, can, often say at night that she has not inflicted one single "unnecessary pain" on her children during the day? not a single needless denial, not a single unreasonable requisition, not a rude or unkind word?

Employes, perhaps, servants, wrokmen, what mistress, what master can say on any night that not in one instance during the day has man or woman sufiered at his hands a moment's "unnecessary pain?"

Correspondence.

Houston, Texas Co., Mo., Dec. 4th, 1871.

Much Beloved Brethren and Sisters: As I am requested by many to write, I will again write through the Visitor. I have received eleven letters of inquiry from brethren and sisters from all parts, which I have answered to the best of my knowledge. I would here say to those who would like to know more about this place also, that, as I said before, we have good land and plenty of timber, consisting principally of red

oak, black oak, post oak, hickory, here-the people are so common and some white oak, sycamore and and clever. When I go to meeting, elm. In five or six miles plenty of and see the women all with sunpire timber and pine lumber can be bonnets on, it reminds me of my bought for 90 cents to 125 cents a hundred. Rails can be bought for 75 cents a hundred. We have plenty of good water, mostly from springs. We have the best of health, and very seldom hear of any sickness or death. We have the best of range for all kinds of stock. The people seldom feed their hogs at all. They get very fat from the mast in the woods. It is a good place here to raise stock of all kinds, and grain, vegetables and fruit of all kinds, tame and wild. The land is some broken in places, where valleys run through. The valleys vary from five to fifty acres; some have more. and some less. There are homesteads yet to be taken up here, and a great many farms to sell cheap. Besides all these, we have very pleasant weather for this time of the year, although the old settlers think it very disagreable weather. We have only one thing on the reverse side, and that is, the up-land is some inclined to be rocky; but it is rich in general. The rock appears mostly on the surface, so that they can be removed if desired. There is seldom much rock to be seen in the valleys.

There has been one brother here to look at the land. He lives in Henry county, in this State. He said he would rather have a farm here than be without one. I think any one else would.

The rock is not lime stone and flint-rock. It is principally sandrock and cotton rock-such as is used to make chimneys and small cellars, with gravel.

own sisters in the Lord.

There are some here who would join our church if there were one here; and I think if we could have preaching, there would soon be a church started. The community here are very anxious to hear the brethren preach. I think we have an opportunity of doing much good here.

We would say to the brethren who think of coming in this direction to look for a home, come and see, and judge for yourselves. I think you will find it just as I have told you.

I feel much at a loss for the society of the brethren and sisters. I desire you to intercede for me at the throne of grace, that I may hold out faithfully.

There are ten members living about twenty-three miles southwest of here, close by Mountain Store. We live seven miles southeast of Houston. Any ministering brethren passing through I hope will give us a call.

May God put it into the hearts of some good brothers and sisters and ministering brethren to come and settle here, is the prayer of your unworthy sister in the Lord. Amen.

H. C. LOWDER.

HAZEL DELL, ILLINOIS.

Brother Kurtz: I thought I would write a piece for the Visitor. We have no meeting here only when ministers come round once in It is such a good neighborhood a while. Havn't you got some ministers near you that you can send here to pay us a visit and look at the country. If they like it, they can settle here. We are all alone without a shepherd. We have a railroad here going north and south.

JOHN BARNET.

NOTICES, ETC.

To the Northwestern District of Ohio-

It having been agreed to by the brethren of the Northwestern and the Northeastern districts of Ohio to hold the next Annual Meeting jointly, on the 21st day of August the place of holding said Meeting was agreed to be at the house of brother Hoover, on P. F. W. & C. R. R., near Wooster Summit, between Wooster and Orrville, about 130 miles west of Pittsburg. ments for defraying the necessary expenses of said meeting were also considered, viz: That each sub-district pay one dollar per member to meet said expense. The undersigned having been appointed Corresponding Agent, now having been notified by the elerk of the Northeastern district, that the one-half of said quota of the Northwestern distriet be raised by the first of January next-hence this notice; and we hope the different branches will be prompt to the demand required, without any additional trouble of collecting said part of our quota. Send by Postoffiee Order, payable to the undersigned, at Lima, Ohio.

DANIEL BROWER.

Bonsacks, Va., Dec., 1871.

We, the undersigned Committee, appointed by the Yearly Meeting of 1870, and reappointed in 1871, to confer with

brother S. Z. Sharp concerning an article written by him and published in Companion, Vol. 5, No. 33, by which the Standing Committee of 1869 were aggrieved, having written to him from time to time without accomplishing anything satisfactory, we at length decided to visit him in person, which we have now done. The interview with him was to us quite pleasant and satisfactory, and resulted in the following communication, which we now submit through this medium to the said Committee and to the Brotherhood at large, and earnestly recommend its cordial reception by all concerned.

And as to our visit to Tennessee we have nothing to regret, having met with many kind Brethren and Sisters, among whom our labors in a number of meetings were agreeable to ourselves, and we hope, under the blessing of God, were profitable to the Brethren and others.

SOLOMON GARBER, JACOB WINE, PETER NININGER.

To the Brethren of Standing Committee of 1870, Greeting:

DEAR BRETHREN:

Considering the fact that I was misinformed in regard to the action of the Standing Committee of 1869 which led to an article written by me and published in Companion, Vol. 5, No. 33, which article grieved many of the members of said Committee, as well as others, I hereby acknowledge that I am sorry the article was written, and beg the forgiveness of the Brethren aggrieved.

Yours, in love,

S. Z. SHARP.

Poetry.

[From "Ministering Women and the London Poor."]

"FOLLOW THOU ME."

Have ye looked for the sheep in the desert,
For those who have missed their way?
Have ye been in the wild waste places,
Where the lost and wandering stray?
Have ye trodden the lonely highway,
The foul and darksome street?
It may be ye'd see in the gloaming
The print of wouded feet.

Have ye folded home to your bosom
The trembling, neglected lamb?
And taught to the lost one
The sound of the Shephord's name!
Have ye searched for the poor and needy,
With no home, no clothing, no bread?
The Son of Man was among them,
He had no place to lay His head!

Have ye carried the living water
To the parched and thirsty soul?
Have ye said to the sick and the wounded,
"Christ Jesus makes thee whole!"
Have ye told my fainting children
Of the strength of the Father's hand?
Have ye guided the tottering footsteps
To the shores of the "Golden Land?"

Have you stood by the sad and weary,
To smooth the pillow of death?
To comfort the sorrow-stricken,
And strenthen the feeble faith?
And have ye felt when the glory
Has streamed through the open door,
And flitted across the shadows,
That I had been there before?

Have ye wept with the broken-hearted
In their ageny of woe?
He might be whispering beside you,
"'Tis a pathway I often go!
My disciples, my brethren, my friends,
Can ye dare to follow me?"
Then, wherever the Master dwelleth,
There shall the servant be!

We are informed that bro. John Brindle, near Churchtown, Cumberland Co., Pa., was buried on the 4th of December, 1871, aged 77 years, 11 months and 1 day.

OBITUARIES

Died, at Faribault, Minesota, on the 16th day of December, 1871, JOSEPH E. ALBAUGH, aged 50 years, 6 months and 21 days.

Friend Albaugh was born and raised in Randolph township, Montgomery county, Ohio. Some 30 years ago, while engaged In building a bridge in his native township, he received an iujury by a fill which caused "concussion of the spine," which left him a cripple for life. Last spring he was attacked by Paralysis, since which time he has been scarcely able to leave his room, though not afflicted with any severely acute pain. He, however, endured great mental suffering during the last few months of his sickness, which he bore with true Christian patience.

The funeral took place on the 18th, and the services were conducted by the Rov. — Gale, of the Congregational Church, of which denomination the deceased was a faithful member. Text, 90th Psalm and 3d verse.

His family consists of a faithful wife and an only child, who will sadly mourn the loss of the one in whom the dear companion spared no pains to comfort during his last suffering moments.

While an aged mother, who yet resides in Ohio, will receive this sad bereavement with great sorrow, the Christian hope so faithfully cherished by her will be the only support in this hour of trouble on which she can rely for substantial relief.

"It is a hope, a blessed hope, To faithful Christians given, That when friends do part below, They all shall meet again in Heaven."

D. W. A.

Died, in the Tenmile District, Washington county, Pa., June 24th, 1871, ANNIE R., daughter of bro. S. W. and sister Lydia Tombaugh, aged 3 years, less five days. Disease, spinal affection—paralizing her limbs to such an extent as to render her unable to walk for four months before her death. Occasion improved by J. Wise, in the presence of a large assembly, from these words: "It is well with the child." (2d Kings 4:26.)

L. L. T.

Died, in Union Church, Marshall county, Ind., our dear old sister MARY WELLBAUM, wife of Henry Wellbaum, though she did not live with her husband for 37 years. She was a daughter of bro. John and sister Barbara Root. She was a good and consistent sister till her death. She died on the 20th of Nov., 1871, aged 63 years, 7 months and 18 days. Disease, lung fever. She bore her sickness with Christian fortitude. She called for the Elders and was anointed before she left this world. She said she was willing to go, but that some would soon follow after. She died at her son-in-law's, G. F. Snell, leaving her children and grandchildren to mourn her loss. Funeral services by bro. John Hoover, Adam Appleman and the writer.

JOHN KNISLEY.

(Companion and Pilgrim please copy.)

Ohio, October 8th, 1871, sister BARBARA, wife of brother David Oliver, aged 43 years, 6 mo. and 25 days. Funeral Text, Rev. 14:12, 13— " Here is the patience of the saints," &c.

Sister Oliver bore remarkable good qualities in her character which are worthy of imitation, and which will, no doubt, be long remembered

by those with whom she associated.

Also, in the Wolf Creek Congregation, near Dayton, Ohio, Oct. 28th, 1871, Elder ABRA-HAM EARBAUGH, aged 72 years, 3 months and 22 days.

Feneral text, 2d Timothy 4:6, 7, 8: "For I am now ready to be offered, and the time of my

departure is at hand," &c.

Brother Earbaugh labored faithfully in the church for many years. He was a good counsellor, and stood firm in the gospel and order of the church.

In the Buffalo Branch, Lasalle county, Ill., Oct. 28, of typhoid fover, sister ANNA, wife of brother Paul Dale, aged 51 years, 4 months and 3 days. Her meiden name was Heckman.

She united with the church when young, and lived a consistent member about 30 years. leaves a husband and ten children to mourn their loss, the most of whom are members of the church—some very young. Her illness, which lasted only about six days, she bore with Christian patience and fortitude. Funeral services by the writer, from John 11:26.

JONATHAN SWIHART.

Died, Nov. 18, 1871, near Middleberry, Clay county, Ind., MELINDA BURGER, infant daughter of Christian and Sarah Burger, aged 3 months and 7 days. Funeral services by the writer. A. HENSEL.

(Companion please copy.)

Died, in the Berlin Congregation, Somerset county, Pa., Nov. 8th, our greatly esteemed sister ELIZABETH KIMMEL, wife of brother Jonathan G. Kimmel. Truly, it may be said that she was a Christian in the strict sense of the word, for her walk and conduct while enjoying health were such as are becoming the hum-ble follower of Jesus. She leaves a loving husband, five children, father, mother, brother and sister, and a number of friends to whom she was near and dear. We feel her loss, but have reason to believe that our loss is her eternal gain. She brought her life to 32 years, 1 month and 5 days. On the 10th her remains were taken to her last resting place, when solemn exhortations were given to a large audience by brethren D. P. Walker, George Schrock and Elder Jacob Blough, from the word of Paul recorded in the 4th chapter of 1st Thess., the latter clause of the 13th verse-" That ye sorrow not, even as others, which have no hope."

M. HADY.

In the Tulpehocken Church, Lebanon county, Pa., on Sunday, Nov. 12th, brother JACOB BUCHER, aged 64 years, 7 months and 18 days. The evening before, he was in meeting well. Sunday forenoon he was missing; no one knew why. Many asked after meeting, "Where was old brother Bucher to-day?" Some of his children who live away from home made for his

Died, in the Bear Creek Church, near Dayton, I house and found him suffering somewhat from pain across his breast. When the rest were taking dinner he walked to the stable, fed and came back, and sat in his chair conversing freely with his children about half an hour, when suddenly he commenced to tremble, and in two minutes' time was a corpse-leaving three sons and four daughters; all members of the church, and two of the sons laboring in the ministry. Funeral on the 15th-large concourse of relatives, neighbors and members. Occasion improved by brethren Jacob Hollinger, John Zug, and John Herr. Text, Isaiah 3: 10.

> Died, near Middleberry, Clay county, Ind., in the Lickcreek Congregation, Dec. 11th, 1871, ANDREW J. MILLER, son of sister Katharine Miller, aged 32 years, 11 months and 8 days. Disease unknown. He leaves a wife and six children to mourn his loss. His funeral was attended by a large concourse of people. Funeral services by the brethren, from Hebrew 7:15.

> > J. J. BAKER.

Died, at his son-in-law's, in Elmore, Ottawa county, Ohio, Aug. 9th, 1871, our beloved bro. JOHN MOOR, aged 76 years and 1 month. The funeral was preached in the Campbellite meeting-house, from 2d Timothy 4: 6, 7 and 8, to a large congregation, by the writer.

Also, in the same Church, in Wood county, Ohio, Nov. 14th, 1871, brother JOHN SHOOK, aged 76 years, 9 months and 12 days. He was baptized about three months previous to his death, and was then feeble. Funeral services by the writer, from Corinthians 5: 1.

In the same Church, Dec. 19th, 1871, DAVID WINFIELD CARPENTER, aged 18 years, 2 months and 11 days. By his request the funeral was preached by Sumpy, a German Reformed minister, and the writer, from St. John 11: 26.

NOAH HENRICKS.

Died, in Poplar Ridge Congregation, Defiance county, Ohio, April 24th, 1871, ANNY NOFF- SINGER, aged 3 months and 9 days.

Also, in same Congregation, same county, Sept. 26th, 1871, brother SAMUEL NOFF-SINGER, son of brother Jacob Noffsinger, and son-in-law of brother Aaron Diebl, aged 32 years, father of the above-named child. He was a contistent member in the church. left a sorrowful wife and one child, and many relatives and friends to mourn their loss. Bro. Samuel was beloved by all who knew him. We hope our loss is his great gain. Funeral occasion by the brethren.

JACOB LEHMAN.

In the Canton Church, O., brother CHRIS TIAN BECK departed this life Dec. 8, 1871, aged 90 years, 2 months and 20 days. Cause of his death, infirmities of old age. He was a zealous member of the church, an exemplary Christian, and died in the triumphs of a living faith. He left a widow and three children to mourn his loss. The funeral services were conducted by Daniel Clapper and the writer. Text, Rev. 21: 7.

JOSIAH KEIM.

In sending out the December No a few other Nos. were accidentally sent instead. Phose who have received such will please inform us, and we will make it right.

To John Zimmerman. A paper with your name on has been returned. Shall gladly send the missing No. when we know your office. Pardon the mistake.

Our club terms for the Visitor were published in the October No., but it seems some of our readers overlooked them. They are as follows: Five copies \$5. Twelve copies \$12, and the thirteenth copy free.

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PUBLISHER'S NOTES.

In preparing our mail-books, it is possible that some mistakes may have been made. Any subscribers that may not receive their papers will please inform us immediately. We have tried to be careful, and have had but little complaint thus far.

Some imperfect hymn books are still being returned now and then. Those who receive such will please hold them subject to our order, and thus save needless expense. Good ones will be sent whenever we are informed of it.

A part of the letter list has been crowded out this month. A large number from places where the Visitor does not circulate we shall omit entirely. The others will be published next month.

No more of Nonresistance pamphlets can be furnished, as we are out of them. Do you want something else instead?

We have still some of the December No. of the Children's Paper on hand. These will be sent free to new subscribers for the present year. The Children's Paper is making steady progress. The pictures are selected with a view to interest and instruct the children. We can furnish a small number of the first nine Nos. of

THE GOSPEL VISITOR.

Vol. XXII.

FEBRUARY, 1872.

No. 2.

CHRISTIAN SIMPLICITY.

"I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ." 2 Cor. 11: 3.

Simplicity, as an element of Chris tian character, occupies no obscure place in that character. This is evident from the apostle's language heading our present article. He plainly intimates that in departing from simplicity, or in dropping it from our Christian virtues, our character is imperfect or corrupt. Let us endeavor to obtain the correct meaning of the word itself, that we may the more readily understand what part of the Christian character it is designed to represent.

The word simplicity is defined by Webster to mean, 1st, singlenessthe state of being unmixed or uncompounded. 2. The state of being not complex, or consisting of few parts; 3. Artlessness of mind; freedom from a propensity to cunning or stratagem; freedom from duplicity-sincerity. 4. Plainness; freedom from artificial ornament. 5. Plainness: freedom from subtlety or abstruseness; 6. Weakness of intellect; sil iness. The last meaning is to be attached to the word simplicity in Proverbs 1: 22, where it is said "How long ye simple ones, will ye love simplicity." It here represents a failing, and not an excellency of character. As an element of Christian character, and as defined by Webster in his first five definitions, simplicity means that the Christian character

and needs not the cunning or artificial ornaments of the world to give it strength or beauty; that it is plain and open and easily understood by all men. In the language of one of our English poets:

"The man of pure and simple heart Through life disdains a double part; He never neéds the screen of lies, His inward bosom to disguise."

Simplicity was a permanent principle in the history and character of the founder of Christianity. His native place was an obscure village. He spent the greater part of his life in common labor. And it seems strange that a person that was designed to fill the glorious position before the world one day, that Jesus of Nazareth was, could remain so long in retirement. And when he entered upon his public ministry, there seems to have been but little change in his manner of living. And even his initiation into his public ministry was marked with no event that stirred the heart of the Jewish nation, much less of the entire world. In the wilderness of Judea through which the Jordan found its way to the Dead Sea, he received his baptism. And coming up from his watery grave, the spirit of God like a dove lighted upon him, and God himself approved of him, and recognized him to be his beloved Son. As a divine teacher sent from God, he now entered upon his life of arduous labors. In the simplicity of his life and manners, he appeared more as a laborer, than is such that it is perfect in itself, as King of Kings and Lord of Lords.

Weary and hungry, we find him enemies sought for him, that they resting on Jacob's well. He associated more with publicans and sinners, than with the noble and wealthy of the world. He sits down on the mountain, or in the ship, and with a company of ignorant and wretched sinners around him, he condescends in language simple, and illustrations common, to teach them how to become holy and happy-Little children received his attention and his blessing. No doubt they loved him, and read in his kind and tender looks, his love to them. sat down with his disciples and the multitude on the grassy earth, and partook with them of the simple provision his own divine power had procured for them. And when he retired to rest, his lodging place was at times the mountains. great simplicity characterized every thing he did and said, as well as the manner in which he did it. he comes to the house of the ruler of the synagogue, to restore to life the ruler's daughter, and finds a wild excitement prevailing, with no disposition to make a display of his divine power in the presence of the assembled multitude, he takes none with him into the chamber of death. but the father and mother of the damsel, and the three disciples which accompanied him, and then approaches the damsel, takes her by the hand, and with the simple words, Damsel, I say unto thee, arise, he restored her to life, and then gave a charge that the miracle should not be published abroad. He sought to evade the malicious power of his inveterate enemies, by no cunning craftiness. Clad in his own con- 9: 22. And how simple the statescious innocency, and assured of the ment of the method he which the

might kill him, he met them in the garden, and in the simplicity of his heart, he said I am he. But with his great simplicity of life and manners, there was nothing low, or mean, or unbecoming in his divine nature or kingly character.

In the doctrines of our holy Christianity, as well as in its divine founder, we find great simplicity. It is true, there are some things mysterious, but how could it well be otherwise in a revetation from a holy God, to ignorant, proud, selfish, guilty and polluted men? If every thing in the great scheme of redemption could at once and without difficulty be understood by finite creatures, its divine origin might be the more likely to be suspected. And though there be a few mysterious things in the Christian system, great simplicity or plainness distinguishes its prominent doctrines, those immediately connected with our salvation. How plainly is revealed God's gracious designs toward men. "He will have all men to be saved, and to come to the knowledge of the truth," 1 Tim. 2: 4. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," John 3: 16. With what great simplicity or plainness Jesus announces his willingness to receive sinners'. 'Come unto me all ye that labor and are heavy-laden, and I will give you rest," Matt. 11: 28. Equally plain is the doctrine of the attonement taught. "Withoutshedding of blood is no remission," Heb. correctness of his course, when his sinner obtains pardon, source, and

prominent principle in the Christian er present on the occasion.

joy. To persons inquiring for upon the simplicity of baptism, as knowledge of the plan of pardon, well as upon simplicity in general. the answer is very simple: "Re- He says, "There is nothing which pent, and be baptized every one of so hardeneth the minds of men, as you in the name of Jesus Christ, the simplicity of the divine works for the remission of sins, and ye as visible in the act, and their greatshall receive the gift of the "Holy ness promised in the effect: so that Ghost," Acts 2: 38. As the means in this case also, because a man goto be used for pardon were simple, ing down into the water, and being so it was easily complied with: with few words washed therein, "Then they that gladly received the with so much simplicity, without word were baptized: and the same pomp, without any novel preparaday there were added unto them tion, and finally without expense, about three thousand souls," Acts riseth again not much or not a whit the cleaner, therefore his gaining Simplicity likewise characterizes eternity is thought incredible. I the Christian church. The different am much mistaken if the rites and kind of officers in the church were mysteries pertaining to idols on the but few. Pope, Cardinal, Lord contrary build not their credit and Bishop, Doctor of Divinity, and authority on their equipments and Reverend, were honorable titles that their outward show-and their the apostolic church did not use. sumptuousness. O wretched unbe-These honorable titles with many lief! who deniest to God his own other things were added after the proper qualities, simplicity and church had been "corrupted from power!" So simplicity characterthe simplicity that is in Christ." izes the rite of the communion serv-For the apostle's fears were realized ice. A small piece of bread and a and simplicity ceased to be the little wine are taken by each believcharacter that it was in apostolic very simple are these emblems! times. Elders were exhorted by And how simple were the words of the apostle Peter not to be Lords Jesus when instituting this solemn over God's heritage, but to be en- rite! "This do in remembrance of samples to the flock. And while me." And though the symbols in the youngest were exhorted to be this service are simple, they symsubject to the elder, all were ex-bolize great truths,-the atonement horted to be subject one to another. of Christ for men, and the believer's The rites of Christianity are also communion with all the merits of distinguished for their simplicity, that atonement! The feast of char-When we look at the importance that ity was a simple meal, and not a is attributed to the ordinance of sumptuous feast eaten by the faithbaptising, and see in it the act by ful together. The absence of the which a believer is identified with luxuries and dainties which charac-Christ, or, according to the apostle terized the feasts designed for carnal Punl, Call 27, puts on Christ, gratification, showed it was for spirhow simple is the performance. itual edification, and not for carnal Tertullian has some just remarks gratification. How simple is the

ordinance of washing the Saints' life. Simplicity should distinguish feet. The Saviour laid by his outer our language, as well as our dress. garments, and poured water into a basin and proceeded to wash the feet of his disciples. And they were to imitate him. Here indeed is a manifestation of the "simplicity that is in Christ." And what a beautiful simplicity distinguishes the publie worship of God in Christian congregations? The singing of a few hymns, a couple of seasons of prayer in which God is addressed in language and audible, so that all can say amen. The reading of a portion of scripture; a plain and earnest sermon with some words of exhortation, constitute the public service of the sanctuary. Consistency would suggest the propriety of having the place of worship or the meeting house distinguished by the same simplicity, that distinguishes the worship performed in the house, the gospel that is preached, and the worshippers that pay their public devotion there.

Simplicity likewise distinguishes the dress of Christians. The apostle Peter in giving direction con cerning Christian apparel, says: "whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel," 1 Peter 3: 3. And the apostle Paul inculcates the same principle of simplicity in dress in the following language: In like manner also, that women adorn themselves in modest apparel, with shame facedness and sobriety; not with broidered hair, or gold, or pearls, or costly array," 1 Tim.

ing connected with a Christian communion of the blood of Christ?

Let us then give attention to the cultivation and maturity of this important Christian principle. Simplicity is singleness as well as plainness. Let us then have but one Master, and let that be Christ. Let us have but one object, and let that be the glory of God. Let us have but one rule, and let that be the gospel.

For the Visitor.

The Bread and Wine, the Communion of the Body and Blood of Christ, and not the Lord's Supper.

"And as they were eating, Jesus took bread, and blessed it and broke it and gave it to the disciples, and said, take, eat; this is my body," Mat. 26: 27. St. Luke adds: "Which is given for you," Luke 26: 19. St. Paul, "Which is broken for you," 1 Cor. 11: 24. Both Luke and Paul add, "This do in rememberance of me"-"but he took the cup, and gave thanks, and gave it to them, saying. Drink ye all of it, for this is my blood of the New Testament, which is shed for you and for many for the remission of sins," Mat. 26: 27, 28. Mark 14: 23, 24, and Luke 22: 20, omits the giving thanks, but says "Likewise also the cup after supper. St. Paul (1 Cor. 11: 25) says, "After the same manner also the cup, when he had supped, etc." And adds, "This do ye, as oft as ye drink it, in rememberance of me." This is what the fashionable (and I will add) and perverted Christian would now call "The Lord's Supper."

Why does a perverted professing Christianity call the breaking a bit of bread, and a slight sip of wine, the Lord's supper? It is manifest that Jesus eat a meal with his disciples before he instituted the break. ing bread, and giving the cup. The apostle calls this the communion of the body and blood of Christ. Hear him. "I speak as to wise Finally, "the simplicity that is in judge ye what I say. The cap of Christ," should characterize every blessing which we black it not the

The bread which we break, is it not | ter into a basin, and began to wash the communion of the body of Christ," 1 Cor. X. 15, 16. Why then call it supper when it is no supper at all? Supper Webster defines "the evening meal." And so we all understand it. The term "Lord's Supper" occurs but one time in the New Testament Scriptures, and stands in connection with the eating a meal. "When ye come together therefore into one place, this is not to eat the Lord's supper," 1 Cor. 21: 20. Here the Corinthean brethren had come together at one place to eat the Lord's supper; yet Paul tells them, this is not to eat it; that is, in the manner in which they were eating; cut up into your own parties, and "in eating every one taketh before other his own supper: and one is hungry, and another is drunken," 21. We would say it; in eating each one takes his own meal or supper and eats it, etc. This certainly is not eating the Lord's supper.

The Lord's supper derives its name from the supper the Lord Jesus ate with his disciples in the night in which he was betrayed, and at the close of it, he instituted the breaking bread, etc. To eat the "Lord's supper," then, is to eat a meal according to the example given by the Lord. Let us see the example "Now when the even was come, he sat down with the twelve," Mat. 26: 20 "And in the evening he cometh with the twelve. And as they sat and did eat," Mark. 14:19, 18. "And when the hour was come, he sat down, and the twelve apostles with him," Luke 22:14. "He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth was same supper and the same fact that

the disciples feet, etc." John 13; 1 This is the Lord's Supper.

All the Evangelists record the institution of this "Lord's Supper" with as little variation in phraseology as any four eye witnesses to a transaction would testify in open court. Excepting John omits the repetition of the Saviour taking and breaking bread after supper; while Matthew, Mark, and Luke have failed to record the circumstance of Jesus washing his disciples feet before he ate the supper. From which those who call the bread and wine the Lord's supper, contend that St. John, 13 chapter, records another circumstance. The law and testimony shall decide the case at issue. For brevity's sake, I will only transcribe part of the chain of testimony which proves it to be the one and same supper all record. The doubttul reader will please read the connection as referred to.

"And as they did eat, he said, verily I say unto you, that one of you shall betray me. He that dippeth his hand with me in the dish, the same shall betray me," Mat. 26: 20, 25. "And as they sat and did eat, Jesus said, verily I say unto you; one of you which eateth with me shall betray me. It is one of the twelve that dippeth with me in the dish," Mark 14; 18, 20. "But behold, the hand of him that betrayeth me is with me on the table," Luke 22: 21, 23. "He that eateth bread with me hath lifted up his heel against me. Verily, verily, I say unto you, that one of you shall betray me. He it is, to whom I shall give a sop, when I have dipped it," John 13: 18, 27. All record the

Judas the traitor being declared as some. Of course, men who are igsuch while they were eating; not the bread which Jesus broke and said, take, eat, this is my body, etc., but eating a meal, dipping in the dish with one another while seated at the table. This proving that the meal Jesus ate with his disciples the night in which he was betrayed at which he instituted the breaking of bread, etc., is the same meal at which Jesus before he ate it washed his disciples feet, and said: "Ye call me Master and lord: and ye say well; for so I am. It I then your Lord and Master, have washed your feet; ye also ought to wash one another's feet, for I have given you an example; that you should do as I have done to you. If ye know these things, happy are ye if you do them." John 15: 14, 17. It is clearly proven by the scriptures referred to that Jesus washed his disciples feet. ate the supper, a full meal, and took bread, gave thanks and break, etc., etc. All; all at the same time and place. And certainly those are the things he refers to when hesays, "If ye know these things, happy are ye if you do them. It is equally certain that these are "the ordinances" St. Paul refers to when he says, "I praise you brethren, that ye remember me in all things, and keep the ordinances, as I deliver them to you," 1 Cor. 11: 2. And this evidently was what the Corinthean brethren had come together in one place for to observe; which Paul tells them, that in there divided state could not do, and so corrects them, and says "wherefore, my brethren, when ity? Nowhere, but in the brain of ve come together to eat, tarry one a perverted professing Christenfor another."

norant enough to call the bread and wine, which St. Paul says is the communion of the body and blood of Christ, the Lord's supper; are ignorant enough to call the Lord's supper the Jewish passover. There being as much similarity between the one as the other. The Lord's passover. "They must eat the flesh roast with fire; and with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire. And thus shall ye eat it, with your loins girded, your shoes on your feet; and your staff in your hands, and ye shall eat it in haste, it is the Lord's passover. Seven days shall ye eat unleavened bread, etc," Ex. 12.

How does this harmonize with the meal Jesus ate with his disciples? Here Jesus washed his disciples feet; nothing like this was observed when the Jews ate the passover; they must eat with their shoes on their feet; they must eat it standing; Jesus and his disciples ate sitting. The Jews must eat the passover in haste, with their staff in their hand; Jesus had no staff in his hand when he laid aside his garments, girded himself with a towel, poured water into a basin, and washed his disciples' feet. He was not in haste when he leisurely talked with his disciples, and the disciple he loved lying on his breast. The Jew smust eat the passover roast with fire, not sodden at all with water. Jesus and his disciples dipped with one another in the dishes. Where is the similardom.

Yes but that was the Jewish pass- I hold that Jesus never ate the over Jesus ate with his disciples, say Lord's passover at all after his bap-

this view should be apparent to every attentive bible reader. "The law and the prophets were until John, since that time the kingdom of God is preached, etc," Luke 16; 16. Mat. 11: 12, 13. "The beginning of the Gospel of Jesus Christ, the Son of God. Was the voice of one crying in the wilderness;" which was John, who preached the baptism of repentance for the remission of sins. Jesus after his baptism says: "The time is fulfilled, and the kingdom of God is at hand; repent ye and believe the Gospel," Mark. 1: 1, 15. What time did he wish the people to understand was fulfilled; but the time of the types and figures of the criminal law which pointed to him the anti-type. "Then said I, lo, I come to do thy will, O God. He taketh away the first, that he may establish the second," Heb. 10: 7, 8. How then can he continue in the observance of the criminal law, when all its types and shadows, with the passover ended in him. After his baptism he no more observes the criminal law, (not even the law of the Sabbath, but savs he is Lord of it,) but institutes the ordinances of the gospel dispensation.

To the objection, "How then did he fulfill the law?" Let this suffice. He was born under the law; he was circumcised under the law, and all was done for him the law required; and he lived under the law about thirty years; and from his own declaration we have him about his Father's business at the age of twelve years; and was subject to Joseph and his Mother, with whom he no at least eighteen years. According at the end of Mat. chap. 26.

tism by John. I think the truth of to the law he could not eat the passover but in the house of his Father, for every man must take a lamb, according to the house of their Father's, a lamb for a house, Ex. 12: 3. And as Jesus never was a Father, he never could eat the passover legally but in the house of another. Hence, the meal he are with his disciples was not the passover, in proof of which I offer the following testimony: "Now before the feast of the passover, when Jesus knew that his hour had come." (John 13: 1,) and supper being ended, not the passover but a supper, V. 2. "That thou doest, do quickly. Now no one at the table knew for what intent he spoke this unto him, for some of them thought, because Judas had the bag that Jesus had said unto him, buy those things that we have need of against the feast," V. 27: 28. "And they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover," (John 18: 28), WHICH WAS YET IN THE FUTURE. And it was the preparation of the passover," John 19: 14.

I will hear quote what Dr. Clark says on this subject: "Now as it appears, that at this time the disciples thought our Lord had ordered Judas to go and bring what was necessary for the passover, and they were then supping together, it is evident that it was not the paschal lamb on which they were supping; and it is evident, from the unwillingness of the Jews to go into the hall of judgment, that they had not as yet eaten the passover. These words are plain, and can be taken in no other sense, without offering doubt eat the passover legally for them the greatest violence." Clark

passover with his disciples at which he washed his disciples feet; and instituted the breaking bread, and wine as emblems of his broken body and shed blood.

It being near the time of the passover the disciples thought Jesus would keep it according to law, asked Him when they should make ready for it. And while Matthew, Mark and Luke call it passover. But St. John writing his gospel at a later date calls it "supper." And St. Paul (I Cor. 11: 20) calls it the "Lord's supper." Jude 12 calls it "feast of charity." As they were eating this meal; the Lord's supper, Jesus "took bread and gave thanks, and break it, and gave unto them, saying: "This is my body, which is given for you. This do in re memberance of me." Can we remember Him without remembering to do, and observe all things he did in connection with it? Certainly not. Then to observe the Lord's supper agreeable to His institution, there must be a supper, a full meal prepared, and before eating it, those who eat must rise from the supper, and wash one another's feet; and after this, be seated again (John 13: 11) and eat; and after supper take bread, give thanks and break it, and eat it as the body of Christ. kind of bread ought it to be? leavened bread, certainly! Christ had no other, for this being the time the Jews met, eat unleavened bread; there was no other kind to be had in all Judea.

As Dr. Clark has written well on this subject I give his words: "Now, if any respect should be paid to the primitive institution, in the celebration of this divine ordinance, then, ence.

manifest that Jesus did not eat the unleavened, unyeasted bread should be used. In every sign or type, the thing signifiing or pointing out that which is beyond itself, should either have certain properties, or be ac companied with certain circumstances, as expressive as possible, of the thing signifyed. Bread simply considered in itself, may be an emblem aptenough of the body of our Lord Jesus, which was given for us; but the design of God was evidently that it should not only point out this, but also the disposition required in those who should celebrate both the anti-type and the type; and this the apostle explains to be sincerity and truth, the reverse of malice and wickedness. The very taste of the bread was instructive: it pointed out to every communicant, that he who came to the table of God with malice or ill will against any soul of man, or with wickedness, a profligate or sinful life, might expect to eat and drink judgment to himself, as not decerning that the Lord's body was sacrificed for this very purpose, that all sin might be destroyed; and that sincerity, such purity as the clearest light can discern no stain in, might be diffused through the whole soul; and that truth, the law of righteousness and true holiness might regulate and guide all the actions of life. Had the bread used on the occasion been of the common kind, it would have been perfectly unfit or improper to have communicated these uncommon significations; and as it was seldom used, its rare occurrence would make representative emblematical wine deeply impressive; and the sign and the thing signified have their due correspondence and influ-

they lead to spiritual references; and the spiritual reference being once understood, the signs are useless. Thus we may, through affected spirituality, refine away the whole ordinance of God, and with the letter and form of religion abolish religion itself. Many have already acted in this way, not only to their loss, but to their ruin, by showing how profoundly wise they are above what is written. Let those, there fore, who consider that man shall live by every word which proceeds from the mouth of God, and who are conscientiously solicitous that each divine institution be not only preserved but observed in all its original integrity, attend to this circumstance.

The breaking of the bread I consider essential to the proper performance of this solemn and significant ceremony, because this act was designed by our Lord to shadow forth the wounding, piercing and breaking of his body on the cross; tance to enable him to discern the Church till he comes.

These circumstances considered | Lord's body while engaged in this will it not appear that the common most important and divine of all bread in the sacrament of the Lord's God's ordinances. But who does supper is highly improper? He not see that one small cube of ferwho can say, " This is a matter of mented, that is, leavened bread, preno importance," may say with equal viously divided from the mass with propriety that the bread itself is of a knife, and separated by the fingers no importance; and another may of the minister, can never answer say the wine is of no importance; the end of the institution, either as and a third may say neither the to the matter of the bread or the bread nor wine is anything, but as mode of dividing it? (Com. Matt. 26:26.)

"And gave it to the disciples, saying, this is my body which is given to you: this do it in remembrance of me." Not only is the breaking of unfermented bread necessary, but also the giving and eating the bread by the communicant. In the Romish church there is no bread to be broken nor delivered to the people at all that they may take and eat, but the consecrated wafer is put upon the tongue by the priest, and it is understood by them that they must not masticate but swallow it whole. Christ says, "Take, eat, this is my body broken for you." (1 Cor. 11: 24.) But when the bread is not broken, it can no more be said, This is my body broken for you, than when it is not broken at all. Jesus said, Do this in remembrance of me; that is, eat this broken bread in remembrance of my body broken on the cross for you. Now, where no bread is broken and distributed, there can nothing be and as all this was essentially neces- eaten in remembrance of his broken sary to the making a full atonement body. Paul saying, The bread which for the sin of the world, so it is of we break, is it not the communvast importance that this apparently ion of the body of Christ? clearly little circumstance, the breaking of informs us that the breaking and the bread, should be carefully at the eating that bread is necessary tended to, that the godly communi- to show forth his death; and this cant may have every necessary assis must and will be continued by His

observe that Jesus had nothing in his hands but part of that unleavened bread of which he and his disciples had been eating at supper; therefore he could mean nothing more than that this bread represents my body which in a few hours would be sacrificed for them. sense and reason cannot possibly take any other meaning than this plain and consistent one. But, says a false and corrupt creed, Jesus meant, when he said HOC EST CORPUS MEUM, this is my body and HIC EST CALIX SAN-GUI-NIS, this is the chalice of my blood, that the bread and wine were substantially changed into his body, including flesh, blood, and bones; yes, the whole Christ in his humanity and divinity. Can any man of sense believe that when Jesus took up that bread and brake it, that it was his own body he held in his hands and broke to pieces, and said take eat, &c. They who can believe such absurdities, can also believe that the bread and wine are the Savior's supper. In that superstitious and idolatrous sect has it originated, and all who hold and observe it as such have sucked it out of the cup of the abominations and filthiness of her fornication.

"And he took the cup, &c., saying, Drink ye all of it, and they all drank of it." Of the bread he said, Take, eat, this is my body. Of the cup he said, Drink ye all of this. As this pointed out the very essence of the institution, namely, the blood of atonement which was shed for the Testament (Covenant) in my blood; remission of sins, it is necessary that every believer make an appli- established. cation of it; therefore he said,

This is my body. Here we must declaration of Jesus is, yet does the Romish superstition deny their votaries ever to taste the cup or drink of it at all. Is it any wonder, then, that they originated the idea that the bread and wine which the priest drinks himself is the Lord's supper It is not very strange that the very men who put so much stress on the literal meaning of this my body in the preceding verse, will deny all meaning of drink ye all of it in this verse. Oh, what a thing is man! When religiously deluded, he is a contradiction to reason and to himself.

> " For this is my blood of the New Testameut." This is the reading here and in St. Mark; but St. Luke and St. Paul say, "This cup is the New Testament in my blood." New Testament some understand nothing more than the book commonly known by this name; but it means more than simply the book. It means the blood of the New Covenant, by which the great plan of reconciliation which God was now establishing between himself and mankind by the suffering and death of His Son, through which alone man can come to God. In the Old Testament Covenant, after all the articles of that Covenant being read over, Moses sprinkled all the people with blood, and said, "This is the blood of the Covenant which God hath made with you"; and thus that Covenant was confirmed. So Jesus, having published all the articles of the New Covenant, takes the cup of wine and gives them to drink, and says, This is the New and thus the New Covenant was

Now, says Paul, "The cup of Drink ye all of it. Positive as this blessing which we bless, is it not

the communion of the blood of piness, affected by the harmonial Christ? The bread which we break, strains of heavenly music, the beauis it not the communion of the body of Christ?" (1 Cor. 10:16.) The just meaning of communion, as given by Webster, is, "Fellowship; intercourse between two persons or more; interchange of transactions or offices; a state of giving and receiving; agreement; concord." Thus, in eating that bread and drinking that wine we have fellowship with the Lord, and are made partakers of all the benefits, the suffering and death the Lord Jesus purchased for man by the sheding of his precious blood. And while our eyes see, and our hands handle the word of life, we have Jesus Christ evidently set forth and crucified among us.

D. P. SAYLER.

For the Visitor.

Christ's Apprehension of the Sorrows of Mertal Life and the Bliss of Eternal Life.

BY F. M. SNYDER.

Unless we believe that Christ altogether apprehends both the sorrows attending mortal life and the bliss of eternal life, we can have no true conceptions of His infinite mind. He not only made known unto his disciples the fact that He always beheld the face of the Father in Heaven, but also gave them the greatest of reasons to believe that he was fully aware of Heavenly bliss. His beholding the face of His Father in Heaven, with an eye of genuine faith, His correct view

tiful scenery of Heaven's flowing plains and the peace of the righteous are all made clearly known unto the Son of the Creator of the vast universe. To believe that Christ retained a correct knowledge of Heaven, the occupation of its holy inhabitants and Zion's unchanging bliss, can but be the opinion of all judicious Bible readers. Nowhere in the holy scriptures are we informed that "God with us," or Christ while clothed with mortality, ever lost sight of the ineffable joy of immortal glory. It, then, the overflowing joy of Heaven, vast as eternity itself, the unchanging beauty of that etherial dome, was so apparent to the all-comprehending eye of Infinite Mercy, with what tender emotion, with what deep concern, must the eyes of our blessed Interceder now look down from the peaceful clime of immortality upon Adam's fallen race, inhabiting "a vale of tears," weeping, suffering and dying in a land where death is no stranger, but where his icy fingers are laying his victims low in the silent tomb. Yes, with his allpenetrating eye, full of tender pity as it ever is, he must see the young bride and mother weeping over the death of her first born, or the aged mother weeping over the death of an ambitious son or of a proud daughter altogether unprepared for the sad summons of death, or perhaps an orphan child, hardly past baby-hood, weeping over the death of affectionate parents, not to be comforted because it knows little or of the angels as regards their em nothing of the Divine Protector. ployment, appearance and perfect Oh, with what clearness must the bliss, show that the unceasing hap- Savior of the world behold the sor-

rows of a fallen race! Do you sight that may well dim the mortal doubt His apprehension of the vicis situdes of mortal life? Do you think Christ knows not of the dis appointments and sufferings you have to encounter in this life, and the bliss you may reap in the world to come? Then learn a new lesson of faith from the picture we here shall attempt to paint.

There is a young man, and son of very kind and rich parents, whose name, for convenience sake, we will call Henry. His wants are cheerfully supplied by his loving parents; and the sweet smiles and gentle caresses of affectionate and accomplished sisters add much to his store of perpetual enjoyment.

But Henry, wishing to know something of human sorrow, wishing to encounter some of the most pitying scenes of poverty in his own city, that he may at least know something of the miseries of his own fallen race, leaves the happy family circle, his most agreeable studies and cheerful fire-side, "condescends to men of low estate," visits the most rude society, the haunts of the most poverty-stricken, and with feelings of tender pity seeks to know the whole cause of their forlorn condition. But why this anxiety to know so much of human sorrow? Is grief, remorse and pain, under the most unfavorable circumstances, the sole purpose of leaving the more pleasant occupations and enjoyments of life to procure a knowledge of life's sorrows? If it is, most assuredly his wish will be obtained. But lo! he is already in the midst of one of the most deplorable scenes on earth; and if he will now look eagerly

vision with tears of the most tender compassion. If he will lend a listening ear he will hear the cries of a poor widow whose husband has filled a premature—a drunkard's grave! Ah! but the widow's voice is hushed! One still more deserving tender pity, one that may easily melt the most hardened heart has reached the ear of one who as vet knew little real sorrow; one who until now has had but a faint idea of the sorrows of the poor. The cry of a poor orphan child just awakened from a cold, a hungry sleep, craving but a mere crust to satisfy hunger, and a closer binding of the scanty covering to warm the aching limbs of a little innocent sufferer, is enough to bring life's sorrows in their most pitiable aspects imaginary clearly to his mortal vision. But if he wishes to sec something more of human sorrow, he may now leave the scene just described and visit the chamber of suffering, and with earnest gaze behold a lonely sufferer upon a suffering bed, perhaps a dying couch, or visit those unfortunate beings in the asylum for the insane who have had memory destroyed by an overtaxation of sorrow.

He visits the scenes just described; he hears the moans of the consumptive sufferer; he hears the terrible shricks of the wild maniac: and he resorts once more to his own cheerful home. Henry is a changed man. He has learned a lesson, if not of interest, of profit to his soul. He enjoys the happiness of home with more than former pleasure; but there is one thing brought more vividly to his memory—the appreround about him he will see a hension of the sorrows attending

mortal life. He had frequently host there was nothing but bliss. thought of the suffering of a pov- Not so in this vale of tears; not so erty-stricken race and all fallen where mortal man-unless guided beings suffering from the effects of by the light of the Son of Rightdisease; but not until he with his eousness-is so prone to seek his own eyes saw the condition of his own sorrow; not so where sickness, own unfortunate race, and with his disease and death reign; not so own ears heard the cries of pent up where, daily, hundreds must mourn grief going forth from the most forlorn beings could he fully apprehend the true condition of the suffering class. And what must be his feelings when the thought of so many millions of human sufferers brought so vividly to his memory?

Is it not reasonable to suppose that a due consideration of their sorrows is enough to overflow his heart with tender compassion?

And if the affections of mortal man are so wrought upon by the forlorn condition of his own fallen race, what must have been the feel ings of the merciful Jesus after so fully realizing the condition of those whom he must needs die for? Ah! yes, what must have been the feelings of the compassionate Messiah-He who died for you, unconverted reader-when he was here in this world of sorrow? Did the tempes tuous storms of winter blow a fierce gale in the Eastern world as they do on this cold winter eve in the West ern hemisphere, or did the scorching rays of the burning sun pour upon the hills of Judea? He had to encounter it all.

Why did he have to endure so much perplexing toil? Was man's wretched lot so deplorable that the Son of God must leave the pleasant clime of immortality and conde-

over them-many thousands of a fallen race suffer.

But in heaven, where sorrow never more can enter, it is quite different. There perfect bliss reigns through the ceaseless ages of eternity. There none ever become weary of the sweet life beyond the tomb; but all enjoy the felicity of eternal glory.

Reader, don't you want to go to such a happy country? Don't you want to walk upon the golden streets of such a magnificent citythe New Jerusalem? Here you have "no continuing city." Jesus knows it. He was here on this planet long enough to know that sad would be our lot were this earth our real home. And now that He is no more with us-gone to a better, a much happier home-He still forgets us not; but, with the most sublime, deep-toned interest, intercedes for us. Yes, he occupies a seat at the right hand of the Father for that purpose. He even now cannot enjoy Heavenly bliss to the extent that the angelic host do. They can sing their angel like songs; they know not so much of human suffering; they can tune their harps upon the flowery banks of deliverance; they know so little of a world of disappointment. But Jesus must scend to a world where he must so resume an interceding attitude so frequently expose himself to the long as sin predominates in the inclemency of the weather? Ah! world for which he died. Cannot yes, in the home of the angelic you, then, give your heart to him?

For the Visitor.

BY C. H. BAULSBAUGH.

Visitor:

Dear Brother and Faithful Laborer panting for public honor, Jesus is in the Yineyard of Christ: It is only two days ago that I heard of your bereavement-the death of your bosom companion. My afflictions during the past year have been so severe that I have not looked into the Visitor since last March until day before yesterday. I knew not under what pressure of sorrow you were pursuing the arduous work of catering to the spiritual wants of the Brotherhood. Without evidence gained by the perusal of the current volume of the Visitor, I trust it is all the richer in high and holy thought, more intense and comprehensive in sympathy with suffering, for the tribulations that have passed over you. Crushing trials, dark depressing dispensations, afflictions that rend the heart and lacerate the very marrow, so far from being evidences of the Divine displeasure, are so in harmony with the loving purposes of God concerning us, and so needful to set us in unison with the great heart of Infinite Wisdom and Mercy, that in the hottest furnace we repeat the concession of the royal Psalmist, "It is good for me that I have been afflicted."

Human sympathy is sweet, and, when rightfully estimated, soothing and invigorating; but when such a deep, dark shadow settles on the heart, nothing will suffice but the presence, sympathy and support of the God-man. Without the sustaining embrace of some fellowsoul, when the dearest earthly object is removed, we would inevitably pine away in the corrosion of our broken, tumultuous feelings. There was a stage in

Cannot you bow at the foot of the Cross, throw thy weight of guilt HE DOETH ALL THINGS WELL. there, and let him purify you with his atoning blood? Jesus has done much for you. He is yet interested in your salvation. He is your Brother H. J. Kurtz, Publisher of the friend, though you recognize him not as such. Ambitious young man, acquainted with difficulties you must encounter. Pleasure-seeking young woman after the pride and vanity of a vain world, Jesus is aware of the dangers that will oppose you while in search of unhallowed pleasure. Old hoary-headed men, and women, too, out of Israel, Jesus is aware of your nearness to the grave. He apprehends your fears of death which is staring you so boldly in the face; but he is just as ready and willing to receive you as when you crossed the pathway of life. He yet bids you come unto him and live.

And for the consolation of those who are in the service of Him who "knoweth our infirmities," let me console you with the happy thought that your labors will not be in vain. Are you a young man, zealous in the cause of King Emmanuel? God will make instrumental in building up the walls of languishing Zion. Are you a young woman having assumed so much of the Divine nature that you are really the sister of the loving Jesus himself, ineffable joy in the world to come is yours.

Are you a sainted father or mother of Israel? the time is not far distant when you will assume the brilliancy of youth in the chancerv of Heaven.

Degraff, Ohio.

the history of Christ, perhaps many, when He needed the personal proximity and moral support of His disciples: "My soul is exceeding sorrowfvl, even unto death; tarry ye here, AND WATCH WITH ME." Here he was "touched with the feelings of our infirmities," and has it in everlasting remembrance for our comfort, having all his human experience inlaid with Divinity, so that He can pity and yearn as a brother, and constantly offers Himself to make it real, that every vacuum created in the heart by disappointment, bereavement, or loss, be occupied by himself, thus making all eternity but the means of a deeper peace, a higher character, and a holier jov. His providence never strips of the seen and temporal, that His grace is not ready to compensate with the unseen and the eternal. When "the Sabeans carry away the oxen and the asses," and when "the fire of God falls from heaven and burns up the sheep"; when the Chaldeans carry away the camels; when a mighty tempest smites "the four corners of the house," and whelms in fatal ruin the "seven sons and three daughters"; when these multiplied disasters are embittered by the misapprehension, petulance and censoriousness of surviving friends; what more rational, uplifting and God glorifying than to look above and beyond the present, casting the burden of our stupendous woe on the Onnipotence and love of Him to whom the elements are playthings, and who keeps the devil's tether round His Almighty arm, evoking good out of evil, and who never fails to make "all things work together for good" to His elect." "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord," was but a feeble, yet faithful fore-voicing of that greater utterance by

Thine be done." It is this restful anchoring of the soul in the Divine Sovereignty and rectitude, this inward clasping of the All wise and the All-good, that steers us triumphantly over all breakers, gives us a blessed, all conquering manipulation of fellest disasters, and even lights up the grim visage of death with the reflected glory of Him who wears on His golden girdle "the keys of hell and of earth."

You are not a solitary mourner. Many of your fellow-saints are in sackcloth, weeping over the grave of buried worth. God's stipulated time of departure, involved in the possibilities of our vital powers, is not often reached, perhaps never; but foreknown to Him is the actual time of death, together with all minutest influences and most trivial circumstances that lead to the solemn consummation; and with Him are the glorious power and fathomless lore that anticipates the possible by the actual. Here is solid ground that admits of unshaken faith and confidence when the sun goes down at noon, and we have nothing left but agony, ashes and a potsherd.

In the balance of Divine Justice and love everything is weighed aright. Oh how great, how glorions the "life hid with Christ in God"! We have but a faint conception, if any at all, of the dignity of a character that has at command all inferior elements, and is so insphered in Divinity as to "bring into captivity every thought to the obedience of Christ." How rare to see a clear, positive triumph of the indwelling Allsufficient. Did we rightly conceive what is the true scale of our magnanimity in Christ, what visions of beauty we would have; what unfolding of truth, what promptings of Divine wisdom, what firmness of tread, where every step is a greater sufferer, "not My will, but on some quivering fibre of self. How much it signifies that "we have been flight can never dim, but only serve to bought with a price, and that we are not our own!" What holy unctions, what mighty descents of power, rest on him who is plastic in the Divine moulding, as clay to the potter, and whose nature is as open to the Divine influence as the temple window to the light of the sun.

When you meet your wife "in the Heavenly places, with all the sanctified, and are let deeper into the councils of God, and learn more fully what it means to be "the called according to His purpose," and how this links us with the bright, safe side of all dark and painful providences, your whole being will be open and find expression in an Ever lasting Amen

For the Visitor.

THE TWENTY-THIRD PSALM.

Left alone in the solitude of my chamber, I open the sacred page, and read from that hallowed word how David, that sweet singer of Israel, poured forth the joys and sorrows of his heart in rythmic song. Sometimes descending in the valley, and anon rejoicing on the mountain top; or in cadences recit ing his confidence in God. How soothingly the "Lord is my shepherd" falls on the ear. Yea, though all the world forsake, and no arm is stretched forth to save, yet still the firm trust and reliance on Him who leadeth beside still waters and in green pastures maketh a restingplace, is unshaken.

There is no Psalm like unto this for beauty and pathos. It is a mine of untold wealth, a treasure beyond all computation, "a gem of costly jewels set between the Psalm of sorrow and the Psalm of glory," as a recent writer designated it. Yes, a "gem of purest ray serene," whose lustre time in its as the result of his voluntary disobedi-

brighten as it acts and reacts on the destiny of man. A volume in itself, speaking comfort to the aged and weary pilgrim, and bearing healing on its wings to the sick and afflicted. I have seen the child on its mother's knee lisping in broken accents its lovely passages, and methought none were more worthy than those sweet lambs to gather in the precious fold beneath the shepherd's guardian care I have seen the face of the dying Christian light up with a glory ineffable when the words, "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff, they comfort me; they fall on the ear like a message from glory."

This Psalm is like the Star of the East, shining gloriously, to blaze the narrow pathway to the Savior. It is the one amid the many whose light nothing can dim. Then, parents, teach it to your children; teachers, recite it to your classes; bind it as phylacteries about them, that the Invisible Presence may always go with them, to bring back the word full of glad fruition. Let them know and feel the power, so that in after years it may be the means of bringing at least one precious soul home to the one fold and the one shepherd.

L. H. M.

For the Visitor.

Victory Over Sin and Death.

"Thanks be to God who giveth us the victory through our Lord Jesus Christ."

The victory gained by the Christian over death and sin is most decisive. To secure this was one great purpose of the Savior's advent. The sentence of death was pronounced upon man as a consequence of his transgression. It came ence to the Divine law. It came as an Authority for the Forward Action in enemy, as a terrible agent, to mark out the punishment due to sin. called and understood to be the king of terrors, and in his terrible aspect ap peared to all its victims. The object of Christ's coming was to change the relations between death and man; to remove its terrors, and make the future world yield a prospect of happiness and pleasure. This He did, first by pouring light upon the grave and upon the future state. Before He came all was The disciples of old dark and dismal philosophers could learn nothing from their teachers on the subject. Between the wisest men and the future a thick vail was drawn, and the glories of the one were concealed from the blinded of the other. But Christ astonished the world by the announcement of a future life, removed the blank uncertainty which was around death, and arrayed eternity in new forms of beauty and attractiveness.

But there is another view in which Christ achieved a victory over death, and thus enabled us to share his conquest and become partakers of his triumph. By His own death He brought death itself into subjection, changed it from a tyrant to a servant, and now lives to give all His people deliverance from its dangers. There is no view in which death may be looked upon by the disciple of Christ as a terror. and obedience in a vicarious atonement entitles us to all the benefits of His crucifixion, in which is included a complete victory over death.

JOHN NICHOLSON.

Shanesville, Ohio.

To morrow may be eternity with you: therefore live as on the margin of eternity, as next door to heaven.

Baptism.

For if we have been planted together in the likeness of his death, we shall also in the likeness of his resurrection.

The above scripture is a strong evidence of the forward action in baptism; and it declares that it is upon the condition of being planted together in the likeness of his death that the likeness of his resurrection can be obtained.

Planting is explained in the preceding verse by the word buried in connection with baptism; as a seed is planted by burying it in the soil. It follows, then, as a seed, to be planted, must be covered with the soil, so an individual to be planted must, in baptism, be covered in the water.

The word together implies, in company, uniformity; and indicates our relation to Christ by being baptized as he was. It also shows that Jesus was planted in his ministerial work by being buried in baptism by John in the flowing Jordan; and that when we are thus planted in the church we are in union with Jesus, and, above all, that He is with us in the sacred duty.

In order to understand the meaning of the phrase, "in the likeness of his death," we are simply required to ascertain the manner in which Christ died. In John 19:30, we learn that when Jesus was overwhelmed In suffering, after receiving the last bitter draught, "he lowered his head, and gave up the ghost." Now, the term likeness, in this connection, must mean resemblance in action, and not in outline, figure or position; while the most illiterate know that to bow the head is to bend down forward, as an act of reverence or respect, and not backward.

D. H.

For the Visitor.

HOW LONG?

BY ELDER J. S. FLORY.

"How long halt ye between two opinions? If the Lord be God follow him; but if Baal follow him."

Centuries have rolled by since Elijah uttered the above significant text. Generations have arisen and passed away since all Israel were summoned unto Mount Carmel to hear the words of the Prophet and behold the wonderful proof and manifestation of the power of the living God, and the utter folly of trusting in any other than Him who said "Look unto me and be ye saved, all the ends of the earth, for I am God, and there is none else." The same God who spake unto Israel through the prophets in those days speaks unto us now "by his Son." See, then, that ye refuse not to hear him, for if "every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation." Reader, if you are halting, let the question come home to you, "how long halt between two opinions?" That is, whether to serve God or the world or some of the many gods that like Baal have no real supreme power. To the worldling we would say, "if the Lord be God follow him"; but if the world or the god of this world be the god that can bless and save, follow him. Where is your hope in this world without the God of Heaven being truly your God. Can the world give you everlasting habitations? Can the spirit of the world give you hope, joy and peace that will endure throughout eter-

nity? Your own common sense will testify that without Christwithout God-you would be "of all men most miserable." How longoh how long-will ye stand halting when the gladsome cry has gone forth, "come, for all things are now ready." You hear but will not heed, though you are often asked, "why stand ye here all the day idle." Your answer is, a dead halt, a stand-still, when there is a glorious crown for all that will set out and "run the race." How long will you halt, halt, halt, in the way? Will it be until death summons you -then it may be for the first time your energies will be aroused and you be willing to run-but alas! too late! too late! The harvest is past, the summer ended, and you not saved! And why? Because your life was spent in halting between two opinions. Oh! the consequences of thus halting! Every day's halting lessens the probability of your salvation. Every day thus spent brings you nearer eternitynearer the brink of ruin-nearer an awful hell! How long! how long will you halt in the way of sin and folly! Oh! for the sake of your soul and the love of Jesus look unto God and be saved. Look with an eve of true faith to a crucified Redeemer, and light, marvellous in appearance and powerful in effect, will penetrate your darkened soul; the renovating principles of the "spirit" will give life and activity to all your deadened powers; the radiant beams of joy will penetrate to every recess of the soul, and the tongue will break forth in praises to the God of Heaven. In fact, through the merits of Christ, a sight of the cross, or power of the gospel, you will spring "immortal into life!"

ask the question, "How long halt words, which, in the unqualified ye between two opinions"? and sense in which they are often used, be worshippers of the true God, but tion and damnation! Did not Eliare worshipping him to divine ac of the Lord; but Baal's prophets ceptance. It is evident that if he are four hundred and fifty." Eliis not worshipped according to the jah's God heard his prayer; Baal's dictates of his spirit, as exemplified answered not his devotees because throughout his written word, he he was a false or imaginary god. It is trequently the case that those ruling majority were wrong. So in way of remembrance of the neces- he should prosper in a certain war, sity of obedience to all the com- one Michai prophecied he should not mands of God now in force upon His prosper. The one prophesied right, statute book-the Gospel-and halt the others false, because there was between two opinions; neither go on trusting in the "fair speeches" The prophets of Baal were very and promises of men nor fall into zealous in their callings and ray-p line with those who "keep the ers; they were zealous even unto ordinances" as delivered unto them suffeping and blood; but the most by the Lord; and while thus halt- zealous were false! and were deceiving, the adversary is very busy, being "transformed into an angel of zeal or numbers prove not the right. light," in the character of man made and money-called ministers. He is continually sounding those stereotyped sayings into the ears of those who are willing to hear-such as "so many can't be wrong"; "need not be so particular or precise": "the people are every whit holy" "according to your faith, so be it" "just look and ye shall be saved"; "only believe, and God will bless you"; "there is no virtue in works"; "you need do nothing, God will do all and save you if it is his will"; "what was required of the followers of Christ in the early days of the gospel is not now required, because of the refined state of society"; with many other things to satisfy the mind of those that seem to be halting. Ye that are halting,

There is another class we would will ye be led astray by such wily that class are those who profess to contain the very essence of decephave not the best evidence that they jah say, "I only remain a prophet will not hear unto divine blessings. Here Numbers prove that the overwho have their minds stirred up by the case where hundreds told Ahab a lying spirit put into their mouths. ers or deceived themselves; so that

"How long halt ye between two opinions," we would ask, in conclusion, of every one. If you would have the promises of God on your side and the assurance of divine acceptance, obey God, and not the wily ways of man. To the adult race who have sinned against God, there is no promise of eternal salvation only through the merits of Christ; and no promise of an application of those merits or free grace of God to believers short of obedience to God's requirements. How long, oh how long, shall this fact be still denied by many.

Those who in the day of sorrow have owned God's presence in the clond, will find him also in the pillar of fire, cheering the abode as night comes on.

BIBLICAL CRITICISMS.

THE SWORD THAT THE DISCIPLES WERE TO USE.

And he said unto them, when I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, nothing. Then said he unto them, but now le that hath a purse, let him take it, and likewise his scrip; and he that hath no sword, let him sell his garment and buy one. For I say unto you, that this that is written must yet be accomplished in me; and he was reckoned among the transgresso's; for the things concerning me have an end. And they said, Lord, behold, here are two swords. And he said unto them. it is enough. Luke 22: 35-38.

The acknowledged difficulty of this passage lies in the direction of the Savior to his disciples to procure The question is, what are we to understand by the word Are we to understand it to mean a literal sword? Some have so understood it, and hence they use it to justify war and the use of military weapons. Against this view, however, insuperable difficulties obtain.

1. The general nature of Christianity evidently forbids war. whole character and spirit of it are opposed to carnage and devastation, and eminently peaceful. And if so, with what propriety could the Savior direct his disciples to procure military weapons? For surely it they were to procure them, they were permitted to use them. In one of the fullest and plainest prophecies relative to the character and offices of Christ, he is called "The Prince of Peace," (Isa. 9 - 6) And in perfect harmony with his character as "Prince of Peace" are Lord's direction to his disciples conthe precepts and principles of the

that curse you, do good to them literal sword. The

that hate you, and pray for them which despitefully use you and persecute you." (Matt. 5:44.)

" Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, vengeance is mine; I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." (Rom. 12:19-21.)

"Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing." (1 Peter 3: 8, 9)

"Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth; but I say unto you, that ye resist not evil! but whosoever shall smite thee on thy right cheek, turn to him the other also." (Matt. 5: 38, 39.)

Now, it would surely seem that the living exponents and preachers of a system containing such precepts and principles as the forego. ing, would have no use for military weapons.

2. But it is not only the peaceful character of Christianity, as seen in its general principles and precepts, that presents an insuperable difficulty to the idea that sword in the passage under consideration means a military or carnal weapon, but we have a circumstance recorded, which occurred immediately after our cerning swords, which shows most clearly that he did not intend his "Love your enemies, bless them disciples either to procure or use the circumstance

Lord shall we smite with the sword? And one of them smote the servant of the high-priest, and cut off his right ear." (Luke 22: 49, 50) After Peter had used the sword, the Savior gave him a positive command, accompanied by a general principle. That command and principle are contained in the following words: "Put up again thy sword into his place; for all they that take the sword shall perish with the sword." (Matt. 26: 52.) Here we have a most positive pro hibition from our Lord to the disciples against using the sword. Noth ing can be plainer than such a prohibition. And it was not limited to that particular time or occasion. The command to put up the sword was very positive; and there is not the least intimation that Peter should ever use it again under any a literal sword when he directed the circumstance. Now, had the Savior intended his disciples to use the it has been understood to mean that literal sword for such purposes as our Lord affirmed that two swords that carnal weapon is commonly were enough-making the word used for, the prohibition given is enough qualify swords. But two most remarkable. Indeed, it seems swords were not enough for twelve to show plainly that he did not men, if each one must have a sword. mean that they should provide them. Hence, it follows that he did not selves with literal swords. For it mean a literal sword. Secondly, would have been inconsistent for the other meaning is thus stated by him to have directed them to provide Olhausen: "Now, the disciples swords and then forbid them to use misunderstood this concealed meanthem. And when the Savior com- ing of the words of Jesus: they mands Peter to put up his sword were thinking of iron swords, and into his place, he lays down what replied that they already had some. seems to have been designed by him The Redeemer felt that it would as a general rule. "All they that be useless, at such a moment, take the sword shall perish with to enter into extended details the sword." We have the same which might simplify his meanprinciple repeated in Rev. 13:10: ing; for the disciples were too

referred to was this: After the Sav-|" He that leadeth into captivity ior was taken, and "when they shall go into captivity; he that killwhich were about him saw what eth with the sword must be killed would follow, they said unto him, with the sword." Here is the patience and the faith of the saints" The reference here to the patience and faith of the saints in this connection, seems to imply their meek and non resistent principles. The principle stated by the Savior then, in connection with the prohibition to put up the sword, shows no countenance to the use of the sword as a carnal weapon among his disciples, and requires some other meaning than a literal sword to be applied to the sword that the disciples were to procure.

> 3. After the Savior had directed the disciples to procure swords, "they said, Lord, behold, here are two swords." To this he replied, "It is enough." The Savior's reply, "It is enough," has been construed in two ways, both of which are fatal to the idea that he meant disciples to procure swords. First,

widely mistaken to allow a hope of struggled for you; ye needed not bringing them to the right position for forming a proper judgment; he therefore uttered his, it is enough, as we give an evasive answer to children when we feel the impossibility of making ourselves intelligible to them. The phrase, it is enough, in cludes a kind of double meaning, since it may be taken, in reference to the swords, in the sense 'two swords suffice,' as well as in reference to the whole dialogue, in the signification, 'there is enough on this subject,' I see you do not yet understand me."

Then, as there seems to be insuperable difficulties, as already re marked, to the view of the passage under consideration, which makes the sword mentioned by the Savior mean a literal sword, it seems to be necessary to understand sword in an emblematical or figurative sense. It frequently has this meaning: as, "I came not to send peace on earth, but a sword." Here "sword" evidently means something else than a carnal weapon. It means revolution and conflict. In the following passage sword means defence and protection: "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places." (Deut. 33:29)

Then, as sword frequently has a figurative meaning, such a meaning will best suit the word as used by our Lord in the passage under consideration. And the meaning of the whole passage paraphrased

to privide anything; all flowed to you; but henceforth in the evil days, you must employ all your cares and efforts in order to collect whatever suitable means you possess for subserving the purposes of spiritual life; but especially you need the sword of the spirit, that you may be able to resist in the evil day, and to maintain the field. Possess yourselves of that sword, therefore, though it cost you the most intense efforts; renounce everything earthly, even that which is most nocessary, that you may belong only to that which is imperishable, and to him alone who is from everlasting, and may receive his power." With this figurative meaning of sword, when our Lord directed his disciples to procure swords, agree many of our commentators; among may mention Henry, whom we Doddridge, Olshausen, Priestly, Wesley and Sumner.

J. Q.

HOW SINS ARE REMOVED.

There is every reason why we should now intelligently and believingly behold the Lamb of God which taketh away the sin of the world. John i 29. We are not directed in this passage to a Savior who has already taken away the sin of the world, but to him w o taketh away the sin of the world. The meaning plainly is, that Jesus is the God appointed takeraway of sin for the world. We find him asserting this when he says, " The Son of man hath power on earth to forgive sin." Matthew ix. 6. Jesus is the only and the all-sufficient, as he is the authorized taker away of sin for the world seems to be this: " Formerly, in the at large. The whole world is brought in days of blessing, the Lord cared and guilty before God; "for all have sin-

pel of God is, that when any one belonging to our sinful world feels his sin to be oppressive, and comes straight to the "Lamb of God" with it, and frankly acknowledges it, and tells out his anxieties regarding it and his desires to get rid of it, he will find that Jesus has both the power and the will to take it away; and on seeing it removed from. him by "the blood of his cross, he will be enabled to sing with a grateful heart.

"I lay my sins on Jesus, The spotless Lamb of God; He bears them all, and frees us From the accursed load.

Jesus himself says, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John iii. 16. Is there the least cause for our saving, with hesitancy and doubt, "If I perish, I perish." The proper thought we ought to have in reference to the glorious gospel is this: God has so loved the world as to give his only begotten Son to die for us sinners; and he assures us that if a perishing sinner believe in him he shall not perish, but shall have everlasting life. We believe his word, and reckon that if he gave his Son to die for us while we were yet sinners, he will with him also freely give all such things as pardon and purity and grace and glory; and if, in accordance with his own gracious invitation, I rest my soul upon his manifested love in Christ Jesus, I believe that it will be as impossible for me to perish as for God to change his nature, or to cancel the word of grace and truth, that the "blood of Jesus Christ, his Son, cleanseth us from all sin." 1 John i. 7.

God, the Father, loved sinners so much as to lay down his life for their redemption. The Holy Spirit loves sinners so much that he has written a record of God's manifested love to them in Jesus

ned "-Rom. iii. 23-and the true gos-| Christ; and Christ himself has come down in person to reveal that love to their souls, that they may be saved. And if an anxious soul will now agree to God's method of transferring all that divine justice demands of you to Jesus, who perfectly obeyed and pleased the Father in his holy life, and in death endured and exhausted the penalty due to sin, you will obtain pardon, peace, grace, and holiness; the full tide of the love of God, which passeth knowledge, will flow into the soul, and, in the spirit of adoption, it will cry, " Abba, Father," and feel the constraining influence of the love of Christ, and live to the glory of "him who died for us and rose again "

The Number "Seven."

Seven, so often mentioned in the Holy Scriptures, has always had a kind of emphasis attached to it. It is by some called the number of perfection. Scriptures are illustrated by seven resurrections, namely: The widow's son, by Elijah; the Shunamite's only son, by Elisha; the soldier, when he touched the bones of Elisha; the daughter of the ruler of the Synagogue; the son of the widow of Nain; Lazarus, of Bethany; and the Savior. Enoch, who was translated, was the seventh from Adam, and Jesus Christ the seventy-seventh in a direct line. The Savior spoke seven times from the cross. on which he remained seven hours. appeared seven times afterward en times seven days he sent the gift of the Holy Spirit. In the Lord's prayer are seven petitions, contained in seven times seven words. In the book of Rev. elations we read of seven churches, seven candlesticks, seven spirits, seven stars, seven trumpets, seven plagues, seven thunders, seven vials, and seven angels to pour them out upon the seven-headed monster, anti-christ .- Selected.

Peculiarities of the Baptists in Prussia.

A writer in the Examiner and Chron icle, a Baptist paper publishes in New York, in giving an account of the practices of the Baptists in Prussia, mentions the following as some of their peculiar Monthly, as we, they celebrate the Lord's Supper; and the three services I've had the pleasure of attending have been of the most impressive kind Some customs, such as the brotherly kiss, which follows the Supper appear peculiar to us, but are none the less hearty and sincere, for all that. Two of these services, lately, have been preceded by baptism, by which seven or eight have thus been added to the church. white robes and the peculiar caps of the women are strange to those who have been more sombrely trained.

In matters of faith the German Baptists bear close likeness to the American, though naturally stricter in some points. On the "Communion Question" they are decidedly "close," not only in theory, but also in practice. It seems strange that they should be equally "close" regarding marriage—for they allow no union with the "world's people." This law is still a basis of discipline, though the Berlin congregation is prone to mollify it.

WRITING ON NEWSPAPERS.

It may be some of our readers are not acquainted with the law in relation to writing on newspapers, or other periodicals, sent by mail. The following is the Act of Congress.

"If any person shall enclose or conceal a letter, or any thing, or any memorandum, in writing, in a news-paper, pamphlet or magazine, or make any writing thereon, which he shall have delivered into any post office, or to any person for

that purpose, in order that the same may be sent by post free of letter postage, he shall forfeit the sum of \$5 for every offence—and the letter, newspaper packages memorandums, or other things, shall not be delivered to the person to whom it is directed, until the amount of single letter postage is paid for each article of which the package is composed."—United States Statutes, Section 316

Jamily Gircle.

A TALK WITH PARENTS.

I know thousands of parents who have recieved from God a child, and then they turn the young immortal into a dress maker's doll! As if God had not made the little creature beautiful enough they must over load it with upholsterings of silk an I laces, and then torture its graceful freedom into the tongues and screws of arbitrary fashion. On a certain Sabbath these parents brought their children to church. But all the rest of the time they are consecrating their offspring to that other trinity-fashion, finery, and folly! I tell you that this overdressing of the body strikes into the heart. It poisons the mind with a most unchildlike greed of admiration and vain glory. How can a stop ever be put to the crop of fops and fashions if children are to be trained into foppery and coxcombery from their cradles? How can our children be taught self denial, frugality, humility, spirtual mindedness, while their graceful forms are smothered under the trappings of pride and extravagance? I am quite sure that when the sensible Hebrew mother "made a little coat" for her lovely boy, she remembered that he was "lent unto the Lord," and not to the "lusts or the pride of life."

into any post office, or to any person for I wish to give to this "little coat." In

the Bible, dress is an emblem of character. Christianity is spoken of as a raiment; we are exhorted to "put on Christ," to be "clothed with humility," and to keep our garments unspotted from the world. Nor is it a mere pun—a playing with sacred words—to remind you that habit both signifies dress and signifies disposition of the mind and its tendency to good or evil. The habit of doing right is the essence of godliness.

Now, we parents not only clothe our little ones; we also provide, in no small degree, the habits of their souls. help to clothe them in garments of light and loveliness or else in garments of sin and sorrow and shame. We make for them coats which no moth can consume, coats which they shall be wearing after we have mouldered into dust! Our children put on the example we set, and wear it. Not only what we say but what we do will be repeated in their opinions and their conduct. Our characters stream into our children. It enters into their eyes and through their ears every moment. How quick they are to copy No photographic plate is more exquisitively sensitive to the images which lodge there. Our dissimulations make them tricky and deceitful. If a boy is handled harshly and jerked about, he will likely turn out a sulky, obstinate nature; he will be just what our impatient rudeness :nakes him. If malicious tattle sour our conversation at the table, our children's "teeth will be set on edge." If we talk of only "money, money, money, they will be greedy for sharp bar gains. If we talk "horses," and "base ball," and "race courses," etc., they will be on fire with a rage for sporting If we give our boys a dollar for the toyshop or places of amusement and only a dime for the contribution box, we shall teach them that self indulgence is often times of more importance than charity

If we live for the world, they will die for the world, and be lost forever! The mind garments which we weave they will wear. Long after we are dead, our children will be clothed in the habits we helped to fashion.

My fellow parents, we are weaving our children's habits every hour. We do it as clothes are made, stitch by stitch. We do it by little things and through unconscious influences. We are making the "little coats" which shall be worn not only in this world, but the world to come! O, how much depends on us whether they shall "walk in white" among the glorified in heaven! The property we leave our children may be snall indeed. We may not afford them an expensive education; but, day by day we can be prayerfully, patiently weaving for them that garment of goodness which shall grow brighter until they put on the shining raiment like unto those that are before the Throne. - Rev. T. L. Cuyler.

Hearing and Believing.

We commence a Christian life by believing: we need but hear in order to believe. Hearing and believing, in the sense of conversion, is the sealing truth of God's word by the Holy Ghost. Hence many precious souls are converted, and ultimately join the redeemed in heaven, by reading the Scriptures. Precious truth! Oh, how sweet and infinitely glorious are the words]: "Whosoever believeth in Him should not perish, but have everlasting life." This is the true and only test of citizenship in the kingdom of our precious Savior and King -the faith once delivered to the saints -the door by which we enter every conflict, besiege the works of the devil, plow through the uncultivated soil of human depravity, that light can shine in and leave its fragrance and seed.

die ;" or "he that believeth in me, though he were dead, yet shall he live." every cord, sever every tie, let go all else, and accept the terms of our blessed Jesus. Linger around the cross until a living faith shall seal you Christ's. Read the teaching, sayings, and life of Christ, as given us by inspiration; they are fresh from his lips, and burn like living fire on our hearts, leaving his image, imprinting his character upon us, and refining the life of many.

OUR VISIT TO NORTHERN ILLI-NOIS.

On November 16th we left our home to meet engagements made for a general visit to the churches comprising the Northern District of Illinois. We arrived at Freeport, in Stephenson county, about 3 o'clock on Saturday morning, the 18th. Here we were met by bro. Enoch Eby, who took us to the House of sister Emmert. Her husband, John Emmert, is doing business in Chicago Having traveled the last two nights, we were somewhat weary, and we enjoyed a few hours' sleep very much in the house of sister Emmert. We were made very comfortable here. We took dinner with bro. Michael Lawver, in Freeport. After dinner, bro. Eby took us into his neighborhood, the Rock Grove branch of the Wadam's Grove Congregation. Here our meeting commenced. But the weather turning very cold on Saturday morning, and a snow storm occurring at night, the weather here. was quite unfavorable for meeting. There were three appointments in the is the elder of the Yellow Creek church. school house in the district in which To the last mentioned church we went bro. Eby lives, and two appointments in from Lena. Here we held three meeta school-house a little farther from his ings in the meeting-house, and two in residence, in the edge of the State of the school-house. These meetings were

liveth and believeth in me shall never stormy weather, the meetings were well attended, and, upon the whole, were pleasant seasons of devotion. But bro. Eby felt disappointed, as he looked for a number of persons to attend the meetings who, in consequence of the unfavorable state of the weather, were prevented from attending. While we were with the brethren in the Rock Grove branch, we made the house of bro. Eby our general stopping place. We found his family a very pleasant one to be in, and felt much at home while there. Several of his children that are at home are members of the church. Bro. Eby performs a considerable amount of ministerial labor, and labors successfully.

From Rock Grove we were taken by bro. Eby to Wadam's Grove. Here the Annual Meeting in 1856 was held. The brethren have now a comfortable meeting house near the farm on which the Annual Meeting was held. Here we held four meetings which were well attended. Our visit here and farther acquaintance with the brethren in this branch of the church were very pleasant. In the families of several of the brethren we were kindly entertained; among these were the families of bro. Wetzel and bro. Boyer. These brethren are ministers of the Word; and so are brethren Myers and Lutz. With the latter we took dinner. meeting in the Wadam's Grove church was in Lena. This is a thriving town on the Illinois Central Railroad, 13 miles north of Freeport. Several of the members of Wadam's Grove church live This is also at present the residence of elder Daniel Fry, though he Wisconsin. Considering the cold and well attended and pleasant seasons.

with bro. Fry in the ministry. In this circumstances which prevented us from church there are several of the family attending his funeral. of brother Jacob Studebaker, who lived on Wills' Creek, in Bedford county, Pa. With these we had formed an acquain tance while they lived on Wills' Creek, as we formerly preached there. We were happy now to renew and increase our acquaintance with these dear friends.

Brethren Benjamin Miller and David Buterbaugh of the Cherry Grove church met us at Yellow Creek, and took us to the Cherry Grove church. Here we had six meetings in the meeting house, and one in the town of Shannon, and one in Lanark-towns on the Western Union Railroad. The congregations here were good, and the meetings seemed to be attended with interest. Brethren Bollinger and Martin are elders in this church, and they have others to assist them in the ministry. Here lived our beloved bro. Isaac Schumaker. death occurred while we were in Carroll county. We took dinner with him on Friday. He was at our meeting at Arnold's Grove on Saturday morning, and opened the meeting. On Monday about noon he died, having attended to his stock in the morning. His death was sudden, owing probably to a disease of the heart under which he was laboring. His death, being so sudden, and he so well known, produced, it was said, quite a shock in the community. It was a severe affliction upon his family. But they, no doubt, bad the sympathy of many Christian friends and the grace of God to support them in their affliction. We were at Hickory Grove when bro. Schumaker's death occurred, and a request was sent us to attend the funeral; but the brethren did not seem willing for us to leave the meetings, and we did not go. As we had long been acquainted with bro. Schumaker and age. And though her labor is confin-

Brethren Masters and Fowler labor his family, we regretted the existence of

While we were in Shannon, we called to see our dear brother Sprogle. As he is well known to many of our readers, we allude to his case, and we do it with He is laboring under a dissorrow. ordered mind. He knows but very little. He scarcely knows his own children. He is yet tolerably submissive, and most of the time pleasant, but there are times when he gives his friends a great deal of trouble. His bodily health is tolerably good, and he moves about the house with much life and animation. He is now seventy-two years old. He has taken no part in the ministry, I think, for a couple of years. There were three or four of us called to see him, and he conceived the idea that there was to be meeting in his house, and it seemed to give him pleasure. How very sorry we felt that he could not recognize us, as we have been so long acquainted with each other. Bro. Sprogle, in his prime, was an entertaining and useful preacher, and very good company, being a ready talker. But his mind has lost its power, and we contemplated his case with peculiar feelings.

"Thy ways, O God, are in the sea; Thy paths I cannot trace, Nor comprehend the mystery Of thine unbounded grace.

Here the dark vails of flesh and sense My captive soul surround; Myterious deeps of Providence My inward thoughts confound."

Brother Spregle and his wife live with their son, Dr. Samuel Sprogle. Our brother in his affliction has apparently all the care and attention that kindness can administer. Sister Sprogle, though upwards of eighty years old, is remarkably well and active for a woman of her

ing and very trying, she seemed to per | came from Montgomery county, Pa. She strength to attend to her husband. seemed very happy that we called to see them. Brother and sister Sprogle should have, and we hope they will have, the sympathy and prayers of their brethren and sisters.

From Cherry Grove we were taken to Arnold's Grove. This is one of the oldest churches in the Northern District of Illinois It was a large congregation until the Cherry Grove and Hickory Grove churches were separated from it Brother John Emmert is the elder of this church. There are other brethren in the ministry who assist him. we had five meetings, but the weather was stormy and cold. The meetings, however, were tolerably well attended. We had a pleasant visit to this church.

We next went to Hickory Grove Here we had five meetings. Our inter view with the brethren here was pleas. ant. With some of them we had formed an acquaintance in E. Pennsylvania. Brethren Rittenhouse and Sisler are the From Hickory Grove we went to the Milledgeville church. This is a large church. Many of the brethren here came from Somerset county, Pa We were acquainted with a number of them while they resided there, and it was very pleasant to meet with them again, and to renew our acquaintance formed many years ago. Here we had several meetings, and there was consid erable interest mausfested. Brethren J. Hauger, H. Meyers and M. Meyers are the elders of this church. are other active young brethren in the ministry. Our next appointments were at Rock Creek, in Whiteside county This is properly a part of the Milledge ville congregation Several of the

form it cheerfully, and expressed herself With some of these we enjoyed Chrisglad that the Lord had given her tian fellowship many years ago. The elder here, bro. Samuel Haldeman, was one of our pupils when we taught school at Lumberville, Pa. Hickory Grove we returned again to Milledgeville church, on our way to the West Branch church, in Ogle county, and had an evening meeting. The congregation was large and attentive. the West Branch church we had several meetings, which were well attended. The was also one appointment in the Haldane. Brother Michael Emmert is the elder of the West Branch church. Our next appointments were in the congregation in which elder David Price resides. Here we had several meetings, which were well attended, and considerable interest was manifested. The Pine Creek church was next visited. Here there were several meetings, and they were pleasent seasons of Christian devotion. Bro. David Miller is the elder of this church. Our last meeting in Ogle county was in the town of Polo. We then went into Lee county. This is one of the largest churches in Northern Illinois. Bro. Daniel Dierdorf is the oldest elder. Here we had several interesting meetings; and here our labors in Illinois closed

The time we spent in Northern Illinois was over five weeks. With the exception of three or four days, we preached twice every day. The journey, in consideration of the number of meetings held, was one of labor, but, nevertheless, it was one of much pleasure to us. It was very pleasant to us, and also apparently to others, to meet those dear Christian friends again whom we had formerly met and become acquainted with, and to rejoice together in "hope of the glory of God.", And brethren of the Rock Creek church it was pleasant, also, to meet and become acquainted with others who "have We should be pleased to mention the obtained like precious faith with us," and who are pressing "toward the mark whose Christian kindness we so literally for the prize of the high calling of God in Christ Jesus." Several were added to the church by baptism; and there were some who had left the church restored to the fold of the heavenly shepherd. There are some thirteen congregations in the Northern District of Illinois, and arrangements had been made time we allowed the brethren to occupy, gave to each church about three days. It would have been well could the meetings in some places have continued a longer time, as the interest was encouraging when the meetings closed. But we tried to sow the seed of gospel truth, and hope that others may reap the harvest and experience the truth of reapeth."

the State in about 1845, and, consequently, in about twenty five years, these churches have grown up. Thus has "the word of the Lord increased. and the number of the disciples multiplied" in Northern Illinois. And may the good work continue to advance We found the churches generally in peace, and generally prospering.

Upon the whole, our visit to Northern Illinois was a very pleasant one. Our meetings were seasons of Christian consolation to us, and the friends were remarkably kind to us. All was done and families of our dear friends with the season be either wet or dry. whom we stopped a temporary home for Our timber is much better than is

names of many brethren and sisters enjoyed, and the names of others with whom we formed a pleasant acquaintance, and with whom we enjoyed Christian fellowship; but this would make our notice of our journey too long. We, bowever, assure such that they are not forgotten. We are thankful to our friends in whose kindness we to visit all but one. The length of so liberally shared; and, above all, to the Lord who protected us and our family, and brought us again together.

Correspondence.

SALINE COUNTY, Mo.

Brother H. J. Knrtz: My object in the saying, "one soweth and another writing is to induce the Brethren and friends to come and see this part of As remarked above, there are some Missouri. We have no organized church thirteen churches of the brethren in in this county. There are eight memthe Northern District of Illinois, and bers in it. Four of us live eight miles some of these are large churches. The southwest of Miami, a town south of Brethren began to settle in this part of the Missouri river; the other four live four miles east of Brownsville. We have no preaching. We are like lost sheep, brethren - come and help us. There is plenty of room for you here.

The natural advantages of this county are, perhaps, as good as can be found in this State. Our soil is very deep and productive. The sub soil is open and porous here along the river, but off the river some twelve to fifteen miles the soil and sub soil change. There the hard pan commences. In the hard pan regions the sub-soil or clay will hold water like a jug, and in dry weather that Christian love could do to render vegetation withers; but not so here. us comfortable. We found the houses Along the river we can raise a crop, let

us, and felt much at home while there. commonly found in a prairie country,

but will not compare with the timber heavenly food that will take us across in Indiana.

ber of neverfailing springs. Saline peal once before, and received a great county can boast of the most and many letters faom the brethren inquirstrongest salt-springs of any county in ing about the country; but as we are this State, and perhaps in the United all prone to frame excuses, some say States.

A number of coal-banks are being worked; also some stone-quarries, of both sand stone and lime stone. Missouri has as good building stone as can be found anywhere.

Cattle, hops, wheat, corn and hemp are the principal exports from this county.

grow to perfection here.

Brethren seeking homes in the West, come and see our country before you locate.

JOHN MORTON.

FREDONIA, WILSON Co., KAN., December 29th, 1871.

Dear Brother Editors and Readers of the Gospel Visitor: Myself and companion have been readers of the Visitor from its origin, and always hail it as a builder-up of Zion's cause, and as a refreshing shower from the Lord; and particularly so since living in the far West, (as it is termed by the Eastern brethren.)

very far-it is only over in Macedoniawhere the laborers are few and the harvest great. I was perusing some of the back volumes, of which one was volume 11th, in which were many appeals for aid to sustain life here on earth-all of which were complied with and carried through to the much prayed for harvest. This encourages me afresh to write this appeal for aid to sustain spiritual life,

the river of death and land us in the The water is good. We have a num- city of the Lord. Having made an apthey have to wait too long for fruit; others say, you have no Railroad; and some say it costs too much to move away out there and commence a new home; others ask, are there any Indians there?

Now, brethren, as there is a little flock of us here of fourteen members, scattered over this beautiful prairie, I Grass and nearly all kinds of fruit appeal to you again, sincerely hoping that some one will take courage and come and settle among us, and preach the gospel for us, as there are many precious souls here to be saved. Nearly all other denominations have established churches here, while our church is, as you may say, doing nothing towards spreading the pospel, as we only have preaching about two times a year.

Now, brethren, we think this utterly wrong, since we are well aware that there are from five to ten speakers in every church.

The Savior said, "Go ye into all the world and peach the gospel to every creature."

May the hand of an overruling Prov-Dear brethren and sisters, it is not idence guide all things to the glory of His name, for the good of souls, and for the promotion of His cause.

JOHN F. HESS.

NOTICES.

DEFIANCE, OHIO, January 22, 1872.

Brother Henry: Please announce while our children and many kind through the Gospel Visitor that the friends and neighbors are hungering for District Meeting in the Northwestern

District of Ohio will be held on the 13th day of April, in the Brethren's Meeting house, in Poplar Ridge Congregation, Defiance county, Ohio, five miles Northeast of Defiance. Brethren coming by rail should stop at Defiance on Thursday afternoon, where there will be conveyance to take them to the place of meeting.

> JACOB LEHMAN. [Companion please copy.]

Brother H. J. Kurtz: Please make the following announcement in the Gospel Visitor:

The District meeting of West Virginia will be held in the Beaver Run Meeting house, on Beaver Run, Mineral county, West Virginia, on the last I'riday and Saturday (26th and 27th) in April. Those who intend coming by Railroad should stop off at the New Creek Station, which is about fourteen miles from the place of meeting. Conveyance will be furnished from the Station, by giving timely notice to Br. Daniel B. Arnold. His address is Burlington, Mineral county, West Va.

By order of the Church.

WILLIAM LEATHERMAN.

From the Weslyan.

HEART WORDS.

Surely he hath borne our griefs and carried our sorrows. Isaiah 53: 4.

JESUS, art thou not my brother? Art thou not a man indeed? Knowest thou not as knows no other, How the human heart can bleed?

And does not thy love remind thee Of the griefs of mortal life? In the lot thy God assigned thee, Thou didst feel the bitter strife.

Oh! I know thy heart is tender-Full of love it is to me; All my heart to thee I'll render, None I'll love so much as thee.

Jesus, Jesus, 'tis my sorrow I've so little loved before! Oh! may henceforth each to-morrow Find me loving more and more.

Oh! that I could praise and bless thee In a song like those above. When my stammering lips address thee, Oh! regard my heart of love.

Jesus, I have thoughts unspoken, Thoughts which in my bosom swell: But my words are weak and broken-All my love I cannot tell.

Need I tell thee? Nay, thou feelest How my spirit's pulse doth beat, As thy beauty thou revealest To me, sitting at thy feet.

'Tis thy heavenly grace inspireth Thus a heart that once was cold; None beside, now it desireth. When shall I thy face behold?

Jesus, love me-love me ever, All unworthy though I be; Let me wander from thee, never-Be my all eternally.

From Quarterly Journal of Prophecy.

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LINGER NOT.

The time is short! If thou wouldst work for God it must be now. If thou wouldst win the garland for thy brow, Redeem the time.

Shake off earth's sloth! Go forth with staff in hand while yet 'tis day; Set out with girded loins upon thy way-Up, linger not.

Fold not thy hands? What has the pilgrim of the cross or crown To do with luxury or couch of down? On, pilgrim, on.

Sheathe not the sword! The battle lies before thee, and the prize Hangs yonder, far above these earthly skies: Fight the good fight!

Life ebbs apace! Fast crumbles down the house of mortal clay; Fling not like dust thy precious hours away:

The end is n ar.

Faint not, 0 man! Follow the Master through the glorious strife Follow his footsteps till they end in life:

Be strong in him.

With his reward

He comes, he tarries not, his day is near; When least men look for him will he be here: Prepare for him.

----OBITUARIES

Died, in the Maple Grove Congregation, Ashland county, O., Nov. 6th, 1871, brother P. M. DESHONG, aged 67 years, 11 mos, and 28 days. Funeral services by D. Workman, the writer, and others, from Col. 3: 2, attended by a very

large collection of people.

The deceased served thirteen years as justice of the peace, and high sheriff for two terms. He ceased to hold his offices for the sake of Christ, and was a member of the church about thirteen years. His brother John died on Saturday, and he went to the cemetery ou the Sabbath and selected a place for his brother's grave, and then selected the place where he wanted to be buried when he died. He returned home to Ashland, attended preaching, enjoyed himself well, had a bright countenance, and manifested his good sociability to all he met. On Monday morning, between 4 and 5 o'clock, he awoke, and soon felt some unwell. A physician was called, and he talked as rational as ever, only complaining of a little pain in his breast. He requested something for relief, and in five minutes was dead, before taking any medicine. His body appeared as natural as life the third day after death when interred. So soon life is gone! O, "be ye ready," one and all. WM. SADLER.

Died, in the Covington Church, Miami Co., Ohio, Nov. 23d. 1871, after a very protracted illuess, our worthy sister SALOME CHROWL, aged 93 years, 10 months and 23 days. She bore her illness with patience, desiring all the time to be absent from the body, and to be present with the Lord. Funeral services by the brethren. S. MOHLER.

Died, in Union, Logan county, Ohio, Dec. 28, 1871. OLOPH BELL, daughter of friend Rudy and Elizabeth Yoder, aged 5 years and 28 days. Disease, diptheria. Funeral preached by breth-ren Ela and David Murry, from Montgomery county, Ohio, being with us at the time, and J. L. Frantz and friend John King, minister of the Omish church.

Degraff, Ohio.

J. L. FRANTZ.

Died, in Benton county, Iowa, Nov. 7th, 1871, MARY C. HULL, daughter of bro. Daniel and sister 'larissa Spohn, aged 24 years, 3 months and 19 days. She leaves a husband and two children to mourn their loss. Funeral services improved by a United Brethren minister.

JOHN RIDENOUR.

Died, July 9, 1871, in Elkport, Clayton eo., Iowa, at the residence of her daughter, sister HANNAH BEDDOW, aged 71 years and 7 months. She has been a member of the church 37 years. Her complaint was long and lingering, which she bore with patience, believing the Lord doeth all things well.

MARTHA DOWNING.

Died, in the Mississinawa Church, Delaware county, Indiana, sister SARAH RAIRICH, daughter of brother John and sister Rairieh. aged 17 years, 4 months and 20 days, of consumption. Our young sister was converted and baptized last September, and bore her affliction with Christian fortitude. Funeral by bretbren Elder John A. Studebaker and Gabriel Horn, from Rev. 14: 12, 13.

GEO. W. STUDEBAKER.

Died, in the Logan Branch, Logan county, Ohio, Oct. 7th, 1871, ANDREW, son of Samuel and Elizabeth Miller, aged 1 year, 1 month and 15 days. Funeral preached by brethren J. L. Frantz and M. Swonger, from Matt. 18: 3.

Also, in Washington township. Logan county, Ohio, Nov. 21st, 1871, infant daughter of friend OLIVER HAYLOR and wife. His wife died only a few weeks previous to the death of the child. Funeral preached by J. L. Frantz, from Luke 18: 16.

Also, in the Logan Branch, Logan county, Ohio, Nov. 30th, 1871, our friend ISAAC PICK-ERING, aged about 38 years. He leaves a kind companion, a sister, and four small children to mourn their loss. Funeral preached by brethren J. N. Kauffman, J. L. Frantz and M. Swonger, from Matt. 18:44.

Died. near Port Jefferson, Shelby county. O., November, 1871, our beloved brother JONAS HARSHBERGER, aged 71 years, 1 month and 8 days. He was a Deacon of the church for many years. He leaves a kind companion and sister and several children to mourn their loss; but we hope their loss is his great gain. Funeral preached by brethren J. L. Frantz, B. River, and Feter Stroubbel, from 2 Tim. 4:6, 7 and 8, to a large concourse of people.

J. L. Frantz.

Degraff, Ohio.

Died, Nov. 11th, 1871, in Carroll county, Ill., of Dropsy, MARTIN ESHLEMAN, aged 60 years, 2 months and 27 days. He was a memher of the church of River Brethren. Funeral discourse by Rev. Trump, from Heb. 9: 27, and Rev. 14: 13. He was confined to his house o ly about two weeks. He leaves a wie and seven ehildren to Mourn their loss. Three of the children are married.

SAMUEL ESHLEMAN.

Batavia, Iowa, Jan. 11, 1872.

In Wayne county, O., Elder JACOB KURTZ, aged 76 years, 11 months and 12 days On the 4th of Dee. last he was thrown from his buggy, and had a leg broken, and died of the injury Jan. 6th. On the 9th his remains were placed in the Paradise burying ground. Funeral services by Elder J. Wise, of Pa., in Engli h, and Elder J. B. Shoemaker in German. Text, Rev. 14:13.

Died, in Rome District, Hancock county, O., Oct. 14th, sister ANNA, wife of bro. Solomon Swihart, aged 57 years, 3 months and 9 days, Funeral services by the writer and others, from Rev. 23: 14, to a large concourse of people.
L. H. DICKEY.

volume 1, and a good many of the first three notify Bro. Jacob Garver, at Lattisburgh, who Nos. We will send the three Nos. for five cent or the nine for ten cents to any who would like to have them.

The FARMERS' MONTHLY will be continued this year at 32 pages each month. We ought to have a good support for this paper among the Brethren alone. While the principal part of the paper is devoted to Agriculture and kindred subjects, a considerable space will be devoted to health. We are getting correspondents of experience to contribute to the various departments: among these we may name M. B. BATE-HAM, Secretary of the Ohio Horticultural Society, H. H. STODDARD, editor of the Poultry World, and others.

We will now Club the Farmers' Monthly for the present year with the Gospel Visitor, and send the two for \$2, or we will send the Farmers' Monthly to those who have already subscribed for the Visstor at the lowest Club rates, viz, 75 cents. Send in your names quickly, so as to insure getting the Monthly from the beginning. Any of our Agents getting subscribers for the Farmers's Monthly at \$1, for this year, can retain 20 per cent for their trouble.

Though we did not expect to have any Illustrations for the Farmers' Monthly this year, we

Illness of Eld. H. D. Davy.

Brother Davy has been down quite low with sickness for some time. The latest report received says it is thought the disease is broken, but he is still in a critical condition, though some hopes are entertained of his recovery.

--Death of Eld. Henry Rubsam.

Died, at his residence, near Osborn, O., Jan. 31, 1872, Eld. HENRY RUBSAM.

The inside of the Visitor having gone to press previous to his death, the notice in full will be inserted in the March number.

DISTRICT MEETING.

Please announce that we intend holding our District Meeting of the Northeast District of Ohio on Tuesday the 7th of May, 1872, at the Big Meeting House of the Mohecan Church, Wayne Co., O., five miles south of West Salem. on the Atlantic & Great Western Railroad, being the nearest point, and twelve miles northwest of Wooster, or the Pittsburgh & Fort Wayne Road. We fondly hope that every Branch composing this District will be represented, and especially those Branches that did not represent themselves heretofore. Those coming by the Atlantic & Great Western will please

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THE

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PUBLISHER'S NOTES.

We are again out of an assortment of hymn books. Orders will be filled as soon as the books are ready.

We are informed some of our subscribers have failed to get their papers. In a few cases the names were not on our books, but most of the names had been emered. We supply all missing numbers free when informed

We hope there will be no cessation of exertion to add to our subscription list for the present year. We need at least 500 more

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THE GOSPEL VISITOR.

Vol. XXII.

MARCH, 1872.

No. 3.

THE GENTLENESS OF CHRIST.

Now, I Paul myself beseech you by the meekness and gentleness of Christ.

2 Cor. 10:1.

Gentleness may be defined softness or mildness of disposition and behavior. Webster defines it as follows: Softness of manners; mildness of temper; sweetness of disposition; meekness. Dr. Macnight, in remarking upon the word gentleness in Gal. 5: 22, after quoting authority which gives sweetness of speech and manners as its meaning, says: "Gentleness differs from meekness in this respect, that meekness is a passive virtue, and consists in the bearing of injuries, insults and provocations without anger and resentment; whereas, gentleness hath more of the nature of an active virtue, and exerts itself in a soft, obliging manner of speaking and acting, even when necessitated to differ from or oppose those with whom we converse." The following remarks will further illustrate the difference between this and other Christian graces: "This gentleness, indeed, is to be distinguished from passive tameness of spirit, and from unlimited compliance with the manners of others. That passive tameness which submits without a struggle to every encroachment of the violent and assuming, forms no part of Christian duty; but, on the contrary, is distinctive of general happiness and order. That unlimited compliance which on every occasion falls in with the opinions and manners of others, is so far from being

a virtue, that it is itself a vice, and the parent of many vices. It overthrows all steadiness of principle, and produces that sinful conformity with the world which taints the whole character. In the present corrupted state of human manners, always to assent and comply is the very worst maxim we can adopt. True gentleness, therefore, is to be carefully distinguished from the mean spirit of cowards and the fawning assent of sycophants. It renounces no just right from fear; it gives up no important truth from flattery; it is, indeed, not only consistent with a firm mind, but it necessarily requires a manly spirit and a fixed principle, in order to give it any real value. It stands opposed to harshness and severity, to pride and arrogance, to violence and oppression. It is properly that part of charity which makes us unwilling to give pain to any of our brethren. Compassion prompts us to relieve their wants; forbearance prevents us from retaliating their injuries; meekness restrains our angry passions; candor our severe judgments; but gentleness corrects whatever is offensive in our manners, and, by a constant train of human attention, studies to alleviate the burden of common misery."

The word gentleness occurs but twice in the New Testament. But in both these instances prominence is given to the word. We find it in 2 Cor. 10:1. Paul is here appealing to his opposers; and in so doing he uses the following language: "Now

I Paul myself beseech you by the a terrible storm, the exercise of genmeekness and gentleness of Christ, who in presence am base among you, but being absent am bold toward you." The enemies of Paul had made some very unkind insinuations against him, according to what he says in verse 10: " For his letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible." He, here, in addressing his enemies, beseeches them by the meekness and gentleness of Christ to desist from their unkind and unchristian insinuations against his character: and while the apostle besought his enemies by the gentleness of Christ, he not only recognized the gentleness of Christ as a prominent virtue in his character, but he would call upon that virtue for the benefit of his enemies. The occasion re quired an exercise of this virtue on the part of the apostle and his traducers. And it was a very judicious course pursued by the apostle in selecting the virtue of gentleness in the character of Christ upon which to make an appeal to his enemies. Whenever such difficulties occur between us and any of our brethren, or between us and anybody, as occurred between Paul and his opposers, gentleness is the virtue according to the meaning of the word that should be freely exercised. It will accomplish much; much more than unkind and harsh words. Solomon, as a promoter of the public peace, and as a shrewd observer of men and the tendency of their words and actions, says, "a soft answer turneth away wrath; but grievous words stir up anger." (Pr. 15: 1.) When wrath arises like a dark cloud and threatens us with gentleness he labored to convince

tleness in the selection of mild words will disperse it, and the threatened danger will pass over; and we shall be saved much trouble, and perhaps much sin.

We have a very striking instance of the effect of gentleness and mild words in the case of the Ephraimites and Gideon their leader. After a victory over the Midianites, the Ephraimites censured Gideon sharply. We have the circumstance related in the following language: "And the men of Ephraim said unto him, why hast thou served us thus, that thou calledst us not when thou wantest to fight with the Midianites? And they did chide with him sharply. And he said unto them, what have I done now in compassion? Is not the gleaning of the grapes of Ephraim better than the vintage of Abiezer? God hath delivered into your hands the princes of Midian, Oreb and Zeeb; and what was I able to do in compassion of you? Then their anger was abated toward him, when he had said that." (Judges 8: 1-3.) The Midianites chided with Gideon sharply. Had Gideon possessed a similar spirit and used equally sharp language, serious difficulties, doubt, would have arisen. But Gideon's spirit was gentle and his answer mild, and the anger of "the men of Ephraim" "was abated toward him." How true is it, "a soft answer turneth away wrath."

As we have already seen, while Paul besought his traducers by the gentleness of Christ, that gentleness was plainly manifested in him when he made his appeal to them. imitation of his divine Master, with

opposition they felt toward him had no just ground whatever. The same Christian virtue was clearly exhibited by this devout servant of Christ when on trial before Festus and Agrippa. When he was sincerely, boldly and scripturally defending the cause of Christ, and justifying his course as a believer in Christ, Festus rudely interrupted him with madness. But with what gentleness of spirit and mildness of words does the noble and innocent prisoner reply to the charge! "I am not mad, most noble Festus; but speak forth the words of truth and soberness." What a noble example we have in the apostle here of Christian gentleness, faith and courage. Though surrounded by circumstances of the most trying, exciting and painful character, he rises above them all, and revenge and all the malevolent affections of his nature are swallowed up and kept in abevance to the superior power of Christian character.

But it is in Christ, the Heavenly Teacher and the complete model man for Christian imitation, that we find the grace of gentleness exhibited in the most remarkable manner. In Matt. 12:10-21, there is an incident in our Lord's life recorded which gave him an opportunity to exercise his gentleness, and he displayed this grace and its strength and beauty. He performed a miracle: he restored a withered hand to its vitality and use; and the Pharisees, instead of honoring him for the benevolent work which he had done for a fellow-being, and most likely one of their own nation,

his opposers at Corinth that the says, "They were filled with madness." But how was Jesus affected by their ingratitude and rage? neither experienced the emotion of fear nor the heat of revenge. possession of true gentleness, his soul was as calm as the sea to which he withdrew when there was no stirring breeze to ruffle its placid surface. The narrative says, "When Jesus knew it," that is, when he knew the wicked purpose of his enemies, "he withdrew himself from thence." According to Mark, he retired with his disciples "to the sea." He peacefully withdrew. He did not on that occasion even reprove the Pharisees for their wickedness.

The gentleness of Christ was manifested in his arduous and constant labors. He was not long alone with his disciples. It is said, "And great multitudes followed him, and he healed them all." Such a multitude of such charaters as that multitude was composed of must have presented an exciting scene. He is neither elated by his popularity nor perplexed by the greatness of the number of applications that were made to him. "He charged them that they should not make him known." How indifferent he was to the world's applause! But not indifferent to the prophecies which related to him. "That it might be fulfilled which was spoken by Esaias the prophet saying, Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles. He shall not strive, nor cry; neither shall any "held a council against him, how man hear his voice in the streets. they might destroy him." Luke A bruised reed shall he not break,

and smoking flax shall he not quench, till be send forth judgment unto victory. He was to "show judgment to the Gentiles" and "send forth judgment unto victory." This seems to imply that he would make the cause of judgment and truth completely victorious. And what a wonderful work is this! And what revolutions must take place in its completion! And the man ner in which this great work was to be performed was no less wonderful than the work itself.

What a manifestation of true gentleness we have in the manner in which our Lord is here represented to perform his work! This work is of the grandest character! As we have seen, it consists in showing "judgment to the gentiles" and in bringing forth "judgment unto victory." And yet there is no war bugle to signal his approach, nor firing of cannon to celebrate his victories. He does "not shine;" for, as his weapons are not carnal, in his conflict with his enemies he commits no violence. He does "not lift up his voice in the street," to attract crowds to his cause by its novelty. He rejects all the tricks of the candidates for worldly honor His power was a moral power, and that power was in his holy character and in the gospel that he preached. And gentleness was an element in his character and a prin ciple of his gospel.

David, in addressing the Lord, says, "thy gentleness has made me great." Then there is gentleness in God, and that gentleness is communicated to man. It was communicated to David and to Paul. And it is communicated to all the saints; for it is an element of holiness. It

and smoking flax shall he not is one of the fruits of the Holy quench, till be send forth judgment Spirit. (Gal. 5:22.) And the Holy unto victory. He was to "show judgment to the Gentiles" and God, and that ask him for it. (Acts "send forth judgment unto victory." 5:32; Luke 11:13.)

Reader, this Christian grace is necessary to give completeness and power to our Christian character. It is much wanting in the prevailing Christianity of our time. There is much harshness, severity, lordliness, domineering and haughtiness, but too little gentleness. Let us, by obedience and prayer, seek the Holy Spirit, that we may possess its fruit of gentleness. And not only so, but let us make the cultivation of this grace a specialty in our efforts to form a Christian character and to live a Christian life.

J. Q.

COUNSEL TO THE TEMPTED.

"It is written, Man shall not live by bread alone."

Much respected and beloved sister in the Lord: I sympathize with you in your sore and protracted afflictions, and my prayers in your behalf are ever before the Lord am glad that the brethren in their ministerial tours thro' your county still call in to see you and minister words of comfort and consolation to you. While their prayers, mingling with yours, will be had in remembrance with God and answered by him, and fully realized by you, if not in one way of thinking and wishing, surely in the sanctifying and purifying your soul for an inheritance with the holy in heaven, and while in the body for a patient waiting for a happy deliverance.

ts; Your letter asking me to write an It article in the Visitor on the words,

"Man shall not live by bread alone," is received. In reply I will say, if I knew how to write to your com fort and edification I would gladly do so; but at your request and by the aid of the Holy Ghost I will yield myself to the task.

The words, "That man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," are given in answer to the tempter, the devil, when he came to Jesus after His forty day's fast in the wilderness and said: " If thou be the Son of God command that these stones be made bread." (Matt. 4: 1-4.) Note the reading well; see how the temptation was managed. "The tempter came to him." The devil is the tempter, and hence is satan, the adversary. He is emphatically the tempter, because he was so to our first parents, and is so still; and all other tempters of what name or character are set on work by him. This tempter came to Christ-in what form I am not prepared to say; whether in the form of a man, or by the invisible impression on the mind of the Son of God. In the garden he came to the woman in the form of the serpent, or a serpent. In this case the possibility is that he came in the form devil said to him: "Thinkest thou of a man, either by assuming a visi-not if God were thy Father he would ble body or by employing the person through whom he spake as he Are not all the beasts of the forest did through the serpent. Be that his? I admit there was a voice as it may, it is enough for us to know that he did come, and that he did assault the Son of God. Note: If the devil, the tempter, satan, is neither afraid nor ashamed to tempt the Son of God, what right have we to expect to escape his assaults? If he has done these things in the green tree, what will he not do in the dry?

Observe the subtlety of the tempter. Christ, the object of his temptation, has just gone through a forty day's fast, and the word says he was an hungered, and therefore the idea of turning stones into bread to satisfy his necessary and pressing wants would seem proper. This is one of the cunning wiles of 'the devil to take advantage of one outward condition for the point of his temptation. He is an adversary both watchful and spiteful. When Jesus began to be hungry in a wilderness where there was nothing to eat, the devil assaulted him with the temptation to command these stones to be made bread for him to eat; of course this was his artful design. So does he still tempt men by taking advantage of our natural wants, such as our necessities for food, clothing, &c., &c., to have men overcharged with surfeiting, drunkenness, and an over care for the things of this life, &c.

Again, Christ but forty days ago was declared by a voice from heaven to be the Son of God; and here the devil tempts him to doubt that; for can it be that the Son of God, who is heir of all things, should be reduced to such straits? Perhaps the not let thee starve in this manner? heard, This is my beloved Son, but surely it was a delusion, for either God is not thy Father or he is a very unkind one, &c. Thou hast now an opportunity to prove that thou art the Son of God. If thou art the Son of God, prove it; give an evidence of it by commanding these stones to be made bread.

ago that God can of these stones raise up children to Abraham, and it God can of his divine power raise up children, therefore, then, if thou art his Son, and hast that power, exert it now in time of need for thy self." Note the high, exalted, proud spirit of the tempter. He does not say, Pray thy Father to turn them into bread, but comnand it to be done. How many of God's children are still made the victims of the tempter's wiles? How many of God's faithful servants have been made to feel the sting of his hellish darts, in being tempted to doubt their conversion. John the Baptist had the assurance that the one he baptized on whom the spirit of God should descend, was the one who should baptize with the Holy Ghost, or, in other words, was the Son of God; and he was enabled to point him out as the Son of God which taketh away the sin of the World. Yet, notwithstanding all this, after he was cast into prison, he sent two of his disciples to him to know whether he was the one that should come, or whether he should wait for another. In this case the tempter certainly tempted John to doubt all that his eyes had seen, his ears heard, or his heart felt. Then, let not brethren think it strange if they must pass through the same fiery ordeal of temptation. The great thing satan aims at in tempting good people is to everthrow their relation to God as their Father, to cut off their dependence on him, and destroy their communion with Outward afflictions, wants him. and burdens are great arguments for satan to use in tempting the people

John the Baptist said a few days | The Holy Spirit, the comforter of the brethren, witnesses that they are the children of God, while the evil spirit, the accuser of the brethren, does all he can to shake that testimony.

As suffering affliction is the common lot of God's people, let them not suffer the tempter to set his batter in them for their temptation. Some may be tempted to think they are not in favor with God or he would never suffer them to be thus afflicted. Let such know that afflictions really proceed from God's For as many as he loves he chastens and rebukes, and scourges every son whom he receives. Job could and did say in his affliction, " Though he slay me, yet will I trust in him." In the time of suffering want, the prophets could say, "Although the fig tree shall not blossom, neither shall fruit be in the vines; the balm of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet will I rejoice in the Lord; I will joy in the God of my salvation"; for "The Lord God is my strength, and he will make my feet like hind's feet, and he will make me to walk upon very high places." (Habakuk 3: 17-19.)

See how this temptation was reristed and overcome by the Savior. And to him, as the author of our salvation (deliverer) we must look, to learn of him how to overcome when we are tempted. Christ the Lord refused to comply with the tempter's demands; and so must we do. Jesus would not command the stones to be made bread; not because he could not. His power, of God to question their Sonship. by which he soon after this turned

water into wine, could have turned | which thou knowest not, neither stones into bread; but he would not did thy fathers know - that he do it at the devil's bidding. "All things are lawful, but all things are not expedient." Yet it is neither lawful nor expedient to do anything at the tempter's bidding. Jesus would not command the stones to be made bread-and why would he not? If he is hungry, and there is no bread at hand, why not, if you are the Son of God, make bread out of these stones? Note the cunning artfulness of the tempter, (all tempters are so.) At first view the thing looks well enough. We say "necessity has no law, and that hunger breaks through stone walls." The more plausible a temptation is, and the greater appearance of good in it, the more dangerous it is. Christ will enter into no argument with the tempter whether the necessity of the case would justify him in exerting his power in turning stones into bread, or whether he had the creative power to do so or not. "It is written Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," is sufficient to reject the offered temptation to do so. It is written, is the sword of the Spirit, which is the Word of God; when dipped in the blood of Christ, devils, tempters and satans will quail and tremble before it. Of Jesus let us learn how to use it.

This answer of the Son of God, "It is written," is taken out of the book of Deuteronomy, (8:3,) where the reason is given why God fed Israel with manna, to teach them that man does not live by bread alone. The passage reads: "And to hunger, and fed thee with manna, doubt the care of his Father. No:

might make thee know that man doth not live by bread alone, but by every word that proceedeth out of the mouth of the Lord doth man live." It appears that God must humble Israel by hunger, to teach them the truth that man does not live by bread alone, but by every word that proceedeth out of the mouth of the Lord.

Man has two lives to livethe physical and the spiritual; the life of the body and the life of the soul. The body must live, and has its sustenance from the food the earth produces, which is groped together in the name of bread; while the soul lives and exists only on the word which cometh from the Lord. The word which proceedeth from the mouth of God promises to the faithful all the soul and body needs for support and happiness. If the Savior had, at the suggestion of the tempter, exerted his divine power in turning stones into bread for his physical wants, He would have mistrusted the truth of the word of the Father, and would have committed the double sin of doubting and of obeying the devil; of inquiring of the god of Eckron when there is a God in Israel. Israel was in the wilderness where they were deprived of the ordinary means of obtaining bread, and in these straitened circumstances God teaches them to know and realize their dependence upon him by giving them bread from heaven when the desert, uncultivated wilderness fails to produce it in the ordinary way. Christ is now (perhaps) in he humbled thee, and suffered thee the same wilderness, and will he

was very tender of; yet He brought him in straits; and it follows, then, (Deut. 8: 5,) "Thou shalt also consider in thine heart that, as a man chasteneth his son, so the Lord thy God chasteneth thee: therefore, thou shalt keep the commandments of the Lord thy God to walk in his ways and to fear him." Christ being a Son, yet learns he obedience by the things which he suffered, and is made perfect, and so is become the eternal salvation to all them who obey him.

When we are tempted we look to Jesus for our deliverance, and with "It is written" resist and overcome the tempter. Invariably the temp ter takes advantage of our circum stances. He did so with Israel. When they had just escaped from the lash of the task masters under Egyptian bondage, and Moses was taken from them on the Mount but a few days, he tempted them to believe that they were without a leader, they not knowing what had become of this man Moses. Having just emerged from slavery they were incapable of managing their new mode of affairs; and they made themselves gods to go before them, &c. Had they heeded the signs and wonders the Lord had wrought for their deliverance, written and indelible, under their own personal observation, and the standing monument of the presence of God as a leader and protector in the ever visible cloud by day and pillar

Israel was his son, and a son He comforts, and tempt them to murmur against God and Moses; all of which could have been successfully and triumphantly overcome by a reference to what was and had already been done for them by Jehovah, who promised to bring them into the Land of Promise.

> This ever has been the way of the tempter; it is his way and manner still. And as sorrow and trouble and disappointment, sickness, pain, suffering and afflictions in various ways, are the common lot of all men -for "man that is born of a woman is of few days and full of trouble"we need not, we must not expect to escape his sharply pointed darts. But while we have so much written of the care of God over his people, we need fear none of them. This is the comfort "wherewith he comforteth in all our tribulations, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." (2 Cor. 1:4)

I often think of you, dear sister, in my meditations; and I sometimes think perhaps the tempter may take advantage of your long and painful afflictions, and tempt you in some of his many artful ways. If so, I feel to comfort and help to strengthen you and arm you with the comfort wherewith we are comforted for the combat. The three holy children though severely tried, suffered no harm in the fiery furnace. Daniel though lonely, was not forsaken in of fire by night, the tempter would the lion's den. Moses and Elias never have gained the victory over men of like passion as we are, were them. Even so when they were sustained in life forty days withou without bread or water: The devil, bread; and Elijah was fed by ravens the tempter, would take advantage and afterwards by the miraculous in of these apparent straits and discrease of the meal in the widow' barrel; and while Job could say that which I greatly fear is come upon me, how glorious was the end. While to you and to all believers it is written, I will never forsake you: so, if your pain should be intense, your days seem long, and your nights wearisome, lay hold, firm hold on the promise of God: "I will never leave nor forsake you, and the end will be well."

At your request I have hastily penned these thoughts, and imperfect as they are I will send them forth to come to you in due time by the Visitor. If I would give way to the tempter, I would not send them for publication. Being so frequently interrupted during the time of writing, the tempter suggests, "don't send it." But as it is written, "In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not whether shall prosper either this or that, or whether they both shall be alike good." (Eccl. 11:6. I will send this morning, or first serving; and if the Lord bless it as food for your weary, homesick soul, all is gained, and it not, but little labor is lost. Amen.

You close your letter by saying you feel so homesick. Can you not take courage, in your intervals of partial ease from suffering pain, to write your feelings for the Visitor, that others may learn. It is written. "Let him that is taught in the word communicate to him that teacheth in all good things." (Gal. 3:6.) urely, there are few who have had a more general training in the school of affliction than you have. Your brother in Christ,

D. P SAYLER.

THE UNPARDONABLE SIN.

DILLSBURG, YORK Co., PA., January 2d, 1872.

Jesse Crosswhite — My dearly beloved Brother in the Lord: With the warmest love and affection that Heaven has endowed my poor heart with, I approach you with a few lines to your address with regard to your article in the Visitor, Volume VXI, No. 12. Especially do I feel to love to write to you because you imply a disposition to improve former views.

The subject of sinning against the Holy Ghost, as it is said, (tho' we don't read so,) has always, since my first recollection, and always will be a subject of anxiety, not only among the Brethren, but outside the Brotherhood, under existing circumstances. I am not in favor of controversies, neither do I criticise one instance of the cases of blasphemy against the Holy Ghost that you allude to. I say Amen to it. The Holy Scriptures have brightened and fastened my views so firmly that Commentators, writers and public opinion could never, since the days of my youth, make the slightest impression upon them. As I want to be brief, and as I think you will soon understand me, I will at once broach the subject.

An innocent child cannot sin nor blaspheme against the Holy Ghost. It may be learned to strike, to swear, and even to call Jesus Christ a devil, but it don't blaspheme. The Holy Ghost has never wrought upon its heart; but now it arrives at about the age that Jesus began to be about his Father's business. Now fears and trouble begin to reach the poor, tender heart. The Holy Ghost from Heaven now be-

gins to trouble it. He wants to get | wretched Scribes. I have at differin there, and live there, for God created that heart for the express purpose of being the temple of the Holy Ghost. Now the youthful sinner begins to fight him back; and he blasphemes against him, and if he persist in his wicked course, he will continue a blasphemer; and if he dies a blasphemer there will be no torgiveness. The Holy Spirit, according to his mission, reproves. He wants that heart open. If the carnal nature yields, he will begin to dictate to the heart. It now becomes changed with the affections and desires, and the mind of Christ gets in. The will is newly born. Now he has become assimilated to the nature of Jesus, and he wants to obey the Lord; and upon his obedience the Holy Ghost makes it his home. Now he is no blasphemer; and the same old Reprover comforts him.

I feel sorry and oft have shed tears in behalf of the prevailing ideas about this matter. Sometimes a poor, honest, faithful Christian will make a little misstep, and through public opinion will get crazy, think he has sinned against the Holy Ghost, if not commit suicide. Through his imprudence and distraction he dies. My God, what a pity! When those Scribes accused Jesus of casting out devils by beelzebub, (likely honestly, too,) he called them unto him and reasoned the matter with them. What for? Why he loved them. He wanted them to repent and believe, and not to blaspheme against the Holy Ghost or the Grace of God. If their doom was fixed, he undoubtedly would have warned the people at once against the hell-doomed fate of those Parents-both having been baptize

ent times asked old Brethren (with whom I must now rank) if one of those Scribes would have come to Jesus, saying, Lord, I repent with godly sorrow from [my heart, what then? He would have pardoned, &c.

"If we sin willfully," &c., "there remaineth no more," &c. We don't read that we can't again avail ourselves of the sacrifice. If after they have tasted, &c. Now all things are possible unto God; if he renews him to repentance, it is between him and his God. I won't interfere. If he comes into the Congregation I feel to try to preach Jesus to him. If God convicts him and renews him, and sends him before the Church, trembling, with tears, pleading for mercy; if God has done what was impossible for me, he means something by it. I don't feel to stand against God's will.

Again, the sin unto death: My thoughts, words, lukewarmness, action. I pray to God; but if my brethren expel me, I'll repent with a Godly sorrow and come before the Church, and show fruits meet for repentance. But I hope to be faith-May God bless us.

ADAM BEELMAN.

Jonesborough, Tenn., Jan. 8th, 1872.

ADAM BEELMAN-Dear Brother:

Your kind and brotherly letter of the 2d inst. is before me. Although we are strangers to each other in the flesh, yet I am made to believe from the tone of your letter that we are the children of the same

into the same "body" and made to understand the workings of God, or drink into "the one spirit." Your the phenomena of the operations of letter (I confess) is somewhat an enigma to me, as I cannot fairly comprehend its purport. You remark, in the first place, that "You are glad to see that I am disposed to change my views from what they formerly were upon the subject of the 'unpardonable sin,' and that I manifest a disposition to recant when convinced of error." You next say, "that the subject of sinning against the Holy Ghost has always been, and will be throughout all time, one of deep interest, not only throughout the brotherhood, but also among those outside, under existing circumstances."

You then say that you "do not criticise one instance of the case of blasphemy against the Holy Ghost that you allude to, but say amen to it all"; and that the Holy Scriptures have brightened and fastened your views so firmly that Commentaters, writers and opinions could never change or make the slightest impression upon your views.

You then take up the subject in a parable of a "young, innocent, unconscious child, which neither knows right from wrong nor good from evil." The child, you say, " may be taught to swear, and even to call Jesus Christ a devil," and yet "it does not blaspheme against the Holy Ghost."

Your views, as expressed in the above case, I believe to be perfectly correct. The child, before it arrives at an age to discern between right and wrong, cannot comprehend the operations of God, neither upon the material or immaterial universe, and therefore knows nothing of God and

the Holy Spirit upon the human heart. It is very apparent to every reflecting mind that there can be no sin where there is no knowledge; for "by the law is the knowledge of sin." True, the lack of knowledge does not excuse any one where they have the facilities of obtaining it.

A law may be in existence, and yet the subjects may not be amenable to it; as, for instance, the legislative authorities of our country may enact a certain law, and from the time of its passage it is truly the law of the land; and yet no citizen is bound to its observance until it is published; then, and then only, are its subjects culpable for its violation. It does not matter whether they have ever heard that there is such a law in existence or not, if they have the means of obtaining information. Just so with the child in your illustration: It has no means of knowing the law, and is, therefore, no sinner; for, "sin is not imputed where there is no law."

But the Law of God positively declares that "all manner of sins and plasphemies shall be forgiven unto the sons of men but the blasphemy against the Holy Ghost; for "he that blasphemeth against the Holy Ghost hath never forgiveness in this world nor in the next." "For, if we sin wilfully after we have received the knowledge of the truth," &c.

You next remark that, "When the child begins to be about the age that Jesus was when He began to be about his Father's business, the Holy Ghost then begins to knock at the door of his beart for admittance, but he resists its influences, and His attributes; and hence cannot thereby blasphemes against him."

derstand you in your illustration, either you or myself have a very erroneous idea of the sin of blasphemy and its consequence.

I do not understand that the mere resistance of the wooings of the Holy Spirit, by the young or even the aged sinner, can, in any legal construction of ours, be denominated blasphemy against the Holy Ghost. Did I think so, I should consider myself eternally lost. Jesus Christ says: "He that blasphemes against the Holy Ghost hath never forgiveness in this world nor in the world to come."

But you say that "these Scribes which charged Jesus with being possessed of a devil, and of casting out devils through the prince of devils," that Jesus called them to Him and reasoned with them, because he loved them and wanted them to repent and believe on Him; and that if they had repented, He would have forgiven them."

You ask: "If there was no torgiveness for them, why did not Jesus warn the people against the fate of those hell-doomed Scribes?",

My dear brother, if you will ex amine the case carefully, you will certainly see that Jesus did, on that occasion, the very thing which you ask why He did not do, viz: pronounce their doom upon them, and also warn the multitude present, as well as all persons throughout all time to come, of the awful consequence of the commission of such crime. "He that blasphemeth against the Holy Ghost hath never forgiveness in this world nor in the world to come. because ye say he hath a devil." I can conceive of no language which

Now, my dear brother, if I un-persons of the danger of the commission of crime than that which was used.

> You say you have often asked old brethren whether, if those Scribes had come to the Savior with a godly scrrow for their blasphemies, they would not have been forgivenn? and then you answer, "He would have pardoned," &c.

My dear brother, do you believe that Jesus Christ is capable of saying an untruth? Had He not just told them that they should have no pardon in "this world nor in the world to come," and can we suppose, for one moment, that would retract, even though heavens might fall?

"Heaven and earth shall pass away, but my word shall never pass away." But you say "all things are possible with God." Now, we know, according to God's word, that it is impossible for Him to lie. might suppose that it is possible for God to save the sinner in his sins, inasmuch as He possesses "all power," but still we know that such a thing is utterly impossible even with God, because His word declares the contrary. Therefore, I, for one, am fully of opinion that those Jews who blasphemed against the Holy Ghost would have been like Esau, who found "no room for repentance although he sought it carefully with tears."

You next quote Paul, saying, "If we sin wifully after we have received the knowledge of the truth, there remains no more sacrifice for sin." You then remark, that "we don't read that we cannot avail ourselves of the present sacrifice again."

Now, my dear brother, it does could, have been employed to warn seem to me that it must take a wide

stretch of the imagination to fur- world of mankind should be warned nish such a conclusion as you seem to have come to from reading the above passage. If language is what it purports to be-vocal expressions as signs of our ideas-then I must confess that I know of no word in the English vocabulary which would more forcibly impress my mind with the utter impossibility of being the beneficiary of the sacrifice of the Lord Jesus Christ, and of the entire hopelessness of such cases, than to say that if we wilfully abuse the sacrifice of Christ, trample it under our feet, do despite to the spirit of grace, count the blood were sanctified wherewith we an unholy thing, that there remained no more sacrifice for sin, "but a certain fearful looking for of judgment and fiery indignation and wrath of God which shall devour the adversary." If such language as the above does not forever exclude the idea of one ever again availing himself of the present sacrifice after having abused it, then I confess that I do not understand the meaning of words.

But you say "that sometimes a poor, honest, faithful Christian will make some missteps, and through public opinion will conclude that he committed the unpardonable sin, will go crazy and commit suicide." Now, in order to avoid such disastrous mistakes, is one of the principal motives I have in writing upon the subject, in order that all may understand what that sin is.

But, it may be asked, "What of those who are guilty of the sin you allude to?" I answer that "it is better that one member perish than that the whole body be cast into hell." Is it not far better that the planned, and was near its nefarious exe-

of the danger of the commission of the "sin which is unto death," even though it be at the sacrifice of those we hold dearest on earth, if needs be, than for thousands and multiplied thousands to go on blind down into the dark gulf of eternal misery, where hope is a stranger and mercy can never, never come.

You say, in the conclusion of your letter, that to all such you "feel to preach Jesus, and if He renews him again unto repentance, so that he comes into the Congregation, that you do not feel to stand in his way-that it is a matter between him and his God." Now, that is all right. Paul says, "to restore such a one, lest he be swallowed up of overmuch grief?" But, so far as God's renewing him again, I am bound to believe the word of God, notwithstanding the declarations and opinions of every man on earth to the contrary.

In conclusion, allow me, dear brother, to express my sincere thanks for the very kind and brotherly manner in which you have written to me upon the subject.

Hoping to hear from you often, I am your brother in the "one hope" of a blessed immortality.

JESSE CROSSWHITE.

"WHAT SHE COULD."

The grandest life that e'er was lived was drawing near its tragic close. Diverse events were rapidly converging, like confluent streams, to a common is-The decease to be accomplished at sue. Jerusalem was at hand; the Scriptuses were being speedily fulfilled; a loul and detestable plot had been malignantly cution. The last week of the Savior's its, served at the tables, while Mary, earthly life had commenced—the passion week—during which he should endure the grief and gloom of Gethsemane, the wanton insult and cruel injustice of the judgment hall, the torture and ignominy of the cross, and enter the darkness and silence of the sepulcher.

He had just come from Jericho to Bethany, the village home of some of his dearest and truest friends. and there he, ever true to the sinless instincts and sympathies of our nature, lingered for a little on the eve of the coming conflict. What comfort and courage he derived the delightful intercourse he here held with simple, loving, and sympathizing souls we may realily infer from the statement he makes in relation to Mary's deed of love: "She is come aforehand to anoint my body to the burying." And how natural, too, while the future easts its dark shadows over his spirit, that he should desire once more to re-visit the scene of his dearest earthly associates and homelike joys. His triumphal procession into the city, the fearful woes he foretofd as about to come upon its impenitent and unhappy inhabitants, the bitter tears of grief and sympathy he shed while forecasting these coming sorrows, had filled the minds of the people with varied emotions of indignation, fear, and affection.

It was the last named feeling which promted his friends at Bethany, probably by general agreement and mutual preparation, to make a feast in his honor; and the house of Sinon was proffered by him as an act of grateful affection, and selected by the others as the most convenient for the purpose. Besides the disciples and other guests, Lazirus, whom Jesus had raised from the dead, and whom he loved, sat with him at the table. Martha was there, and, in keeping with her energetic disposition and active hab-

full of affectionate reverence, steps quietly behind the Savior as he reclined, in her hands a beautiful box, containing a very precious ointment. She broke the box, and not only poured its fragrant contents copiously upon his head, but anointed his feet, which, in her humility, she also wiped with her hair. ous was the deed that the whole house was filled with the odor of the ointment. This act, so graceful in Mary, so grateful to Jesus, was very grievous to Judas and other selfish utilitarian souls present: and they indignantly asked why this waste was made-the ointment might have been put to a better use. Jesus promptly defended the action of Mary, and warmly rebuked the parsimony or pilfering propensities of her accusers. "He said she had wrought a good work on me." "She hath done what she could." In thinking upon what Mary did, which the Savior highly commends, we notice: the Master for whom she did it, the manner in which she performed it, the probable motives which prompted it and the memorial which commemorates it.

It was a good work because it was wrought on Jesus; not done for self, or performed for display, or discharged as the dietate of eustom. It was not to sustain a party, advance the interests of a sect, or secure the prosperity of a pet institution. It was for HIM, and, therefore, good. No other work is truly beautiful or good; no other deeds immortal, or bring undying fame. All our deeds and gifts, labors and contributions, are valueless, so far as we are concerned, unless for him or his. For whatever is done to the least of his children he regards as done to himself; and what is withheld from any of them, even the lowliest, he holds as denied to him.

The manner of the act was commend-

avowed her attachment to the Master, ment. She brought the gift in season; was while Jesus was with them, as he himself said, " aforehand," with a most felicitous opportuneness, for his burial. Aid, affection, forgiveness, and sympathy oft came so tardy as to be too late. A gift while living is a nobler thing than a legacy after death. And, though the act was generous even to profuseness, it was properly done, because rightly bestowed, and involved neither waste nor extravagance. There are occasions for special exhaustive liberality, and Mary had the wisdom to see that this was one Independent. of them. A cheerful giver loves to give, and God loves such a giver.

The motives which prompted this work were the affections of a pure, loving heart, stirred by a lively sense of gratitude. Love is essential to excellence, and acceptability in every act done for Jesus without this zeal may be but a wayward and fitful enthusiasm, devotion but a delusive hypocrisy, and worship only an insulting mockery; and how her ardent, supreme affection was quickened by a remembrance of all she received-blessings both spirtual and temporal, both gracious and providential—the salvation of her own soul from sin, the gift of that good part which could never be taken from her, and the restoration of her dearly loved brother from the grave. In view of all this, Mary felt that all she could do was far too little to express her sense of loving gratitude.

able as the object was worthy; the work her act received the highest commendawas publicly, promptly, and properly tion and the most enduring memorial; done. In the presence of all, this natur- for while the Gospel is proclaimed the ally timid and retiring maiden openly moral fragrance of her deed of love will continue to fill the world, and move kinand exhibited the "good part" she had dred hearts to similar service. What a previously chosen. Her act arrested the wondrous value Christ puts on all that attention of all the guests, as the fra- is done for him; even a cup of cold water grance of the spikenard filled the apart- shall not lose its reward. What box will ye bring and break for Jesus? it lost nothing of its value by delay. It Bring what you have—the incense of penitence and praise, the offering of soul aud service. Work for him, specially amid the lambs of his flock and the poor of his house. Bring him the best you have, the most precious thing in your possession, and remember that the motive determines the value-a million may be overlooked, when two mites are graciously received. Let every Mary strive to live so that in that day she receive a welcome and the high commendation "She hath done what she could."-

THE CARNAL MIND.

For to be carnally minded is death, but to be spiritually minded is life and peace.

Because the carnal mind is enemy against God; for it is not subject to the law of God, neither indeed can be. Rom. 8: 6, 7.

For I am persuaded that neither death nor

life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. Rom. 8: 38, 39.

My dear readers, the purpose for which I bring these passages of Scripture together you will presently see.

The first portion I will consider separately. When I was but a boy, comparatively, I was approached by a professed sceptic, who called my attention to the 7th verse above, " Because the carnal mind is enmity against God, for it is not subject to But, little though she esteemed it, the law of God, neither can be."

"What do you think of that?" he really is, then we shall have no asked. Not having read much, or, at least, compared Scripture with Scripture, I could not answer.

He continued and said: "If my carnal, nature is not subject to the law of God, how can I change it?" At first sight, that would be a conclusive argument, and infidelity would be imbibed by the inexperienced.

But to destroy such conceptions of infidelity, a certain class of religionists would quote 38, 39 verses of the same chapter: "Nor heights, nor depths, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

The sceptic would say: "How and when did the Christian obtain that happy relationship with God, if it be true that the carnal mind is not subject to the law of God, nei ther can be."

The answer of such religionist would be, "Our relationships are fixed before we are born. We are predestined to salvation"; as will appear by the 30th verse, to wit: "Nothing can separate us from the love of God."

And it is evident that another portion are reprobated, they being born with a carnal mind, which you are assured is not subject to the law of God, neither indeed can be. Scripture thus interpreted would provoke sarcasm; and the reply would be, no doubt, Your Scripture is contradictory, or your interpretation wrong, or your God is an inconsistent God, demanding of me an impossibility.

Both views above taken are, that man is not a free agent. But sup-prepared, made ready, and tendered pose we assert that he is, as he to us for our acceptance.

trouble to reconcile those Scriptures.

However much David may extol the law of God, as he does in the 19th Psalm, to wit: perfect, sure, right, pure; and, as Paul says, "the Gospel under which we live is the power of God unto salvation." Yet it is altogether powerless to the subjugating of our carnal minds unless we yield to its power-unless we consent thereto. I could quote many instances in the Scriptures to prove this, but will only name one that relates to the Savior himself:

"Oh, my Father, if it be possible, let this cup pass from me; neverless, not as I will, but as thou wilt."

Hence, the continued exercise of our wills contrary to the will of God will retain to us an unsubdued carnal mind, with which we can never enter into the kingdom of Heaven.

With respect to the last two verses at the head of our article, the same rule of Free Agency applied, we will discover that there is danger of our falling from Grace. true that there are a great many things there enumerated that cannot separate us from the love of God; but the apostle fails to name one; that is, he does not say we cannot do it ourselves-we can do it. Therefore, we should always pray that we may not be tempted to do so.

Hence, you may perceive what my opinion is as to the question who is responsible if we are lost! It is no more nor less than that we ourselves are.

The terms of our salvation are

things which we have heard, lest at any time we should let them slip.

Again: "How shall we escape if we neglect so great salvation."

EMANUEL SLIFER.

* For the Visitor.

SATURDAY NIGHT.

BY ELD. J. S. FLORY.

"My Father, lo, another week Hath winged its flight to thee, Bearing upon its flattering wings; A sad report of me.

A record of my wandering thoughts In times of prayer and praise; Of duties slighted or forgot, Of ceaseless, thankless days."

Oh! how time flies! Another week gone, and that forever! One week nearer the grave-one week nearer eternity; one week less to prepare to meet my God! One more week's labor done; and to what purpose? Have I spoken a word or done an action that will leave an imprint to all eternity upon a precious soul? Echo may answer, you have. Has it been as a seed sown that will produce fruits of righteousness or of unrighteousness? Will it tend to elevate a soul higher in the sphere of holiness or lower one in the thraldom of misery and woe? Has my influence been as a light to guide the feet of eternitybound pilgrims in the way they should go, or as darkness to obscure "the way, the truth and the life" that is so full of love and mercy?

What solemn questions, oh my soul! Only an inch of time here to work-and yet so much to do! A heart full of sinful desires to look and watch; a world of wicked influ-

Then let us take heed to the ences to counteract, ten thousand of the legions of darkness to face in battle array, volumes of smoke from the region of "blackness and darkness" to buffet. Oh, soul! how canst thou say, "eat, drink and be merry,' surrounded thus with the elements of destruction striving to bear thee down to ruin. What idle mockery to heed the delusive voice whispering "time enough, time enough"!

Another week gone, and with it many moments squandered that might have ben spent'to good advantage. Precious moments, as golden sands of life, have run out and been wasted, which, if husbanded and made use of, might have been reckoned as so much "laid-up treasure," where moth and rust doth not corrupt and where thieves do not break through and steal. And this is not all: time and talents misused will not only be so much of a loss, but thereby we provoke the disapprobation of God our Lord and Master, so that from us, his stewards, " will be taken even that which we have," or seemeth to have. When we thus look back and see how little has been done where much more might have been accomplished, and then look forward and see that we are but a short span from eternity, and then beneath our feet and see and feel the rapidly revolving wheels of time ushering us on so swiftly, we are made to exclaim, "Oh, what shall we do! How shall we make amends for so much time lost? Whither shall we fly! Where the safe tower of refuge that shall shelter us from the coming storm? Where the light that shall light the way through the dark vale of death that lies just before! Who! oh

who! shall save my soul from destruction, and my all from eternal ruin! Be silent, oh death! Speak, oh Heaven! and hear, oh my soul, the voice of wisdom! "Stamp improvement on the wings of time" is the answer to "What shall I do?" Yea, to make amends for lost time, use the present wisely; take care of the moments as you should, and the hours and days will be well spent. Work now while it is called the day. Up, up, and strike for the right! On, on to the battle; fight the good fight of faith! The armies of darkness are gathering in battle array. On with the "whole armor of God," that you may stand in the great day of trial. Fly to Jesus and seek refuge in the "cleft of the rock"the side of a bleeding Savior-that the "strong tower" that shall shelter all God's chosen ones from the great storm of His indignation and wrath that must soon burst over a world. sin-stricken Emblazoned upon the sacred pages of the Gospel is the "light that lighteth every one." The glory of God's reconciled countenance with a Savior's love shall light up the way that leads to the Heavenly Canaan Who shall save? "I AM," the Lord of Glory "in answer meet replies." "I," the slain Lamb of God, "came into the world to seek and to save that that was lost; to this end was I born." Through faith I will look to thee, "my love!" "the chiefest among ten thousand." In utter abhorrence of self, I turn to the blessed Savior! Trusting in thee to hasten on the blessed Sabbath morn, I bow humbly before the throne of Grace and "lay my mouth in the dust"! for I know

"I am not worthy, dearest Lord, To kneel before thy throne, But trusting in a Savior's love I make that plea my own.

And humbled by my sinfulness
I bow me in the dust,
Asking for pardon in thy name,
For there is all my trust."

WITNESSING AND WORKING.

These are the spheres of action in which the "Lord of all" has placed his chosen followers. Some of them excel in witnessing; others in working. To bear witness is really to "work" in the most important sense, even though the witness should do nothing but testify by voice or pen; for this testimony is the capital upon which the practical workers draw when they repeat the evidence in support of any given truth, or by their money give it circulation. Division of labour is an acknowledged necessity. Without this it is impossible to carry out any purpose, either in the Church or in the world. The head that plans must be supplemented by the hand that teils and the purse that gives. The head, the hand, and the purse are component parts of the concrete scheme.

A minister of the gospel has, by long and patient study, enriched his mind with great thoughts from the treasury of revelation. These he is ready and anxious to give out for the information and benefit of his fellow men; but without an audience and a place of meeting the thing cannot be done. The audience would be his hand, his fellow workers, diffusing among friends and acquaintances the truth he had acquired. But, as a general rule, an audience pre supposes a building, and the erection of a building requires the service of the purse. The witnessing and the working, then, cannot be dissociated without enormous loss of power. To whom shall the testimony be delivered, if there is no audience? Where shall the audience be

how can the place of meeting be erected if there is no service of money? threefold cord is indispensably necessary to draw the dark world into the light, and to show it a more excellent way than it ever can discover, or even cares to discover, for itself.

Or, take another illustration of the same principle. Here is the quiet student, who thinks on paper, with pen in hand, and Lalf a dozen books lying open before him; or, if you prefer it, one book only-the Book whence issues the spring of all original and glorious thought. may have lofty and holy communings with the invisible; he may see on the horizon of revelation glimpses and glimmerings of entrancing beauty; or, borne on the wings of hope, his eye may fall on some glorious landscape of prophecy already bright with the herald beams of the descending Son of man; but what purpose, beyond his own comfort and edification, can be served by committing these thoughts and pictures to the press if willing hands and consecrated gold are not ready to aid in their extensive distribution? Co-operation in good works should be the joy of those for whom all things co-operate for good. As theirs is a splendid future, theirs should be a useful present. We cannot repay Christ; we shall be in his debt forever; and unlike the effect of worldly debts, the consciousness of that debt will be a source of joy unspeakable. But there is something that we can do now, not by the way of repayment, for that is simply absurd; but by the way of testimony to the grace and goodness of our glorious Life-giver. And he is so marvellously condescending, and so attentive even to the smallest things done from the right motive, that "two mites which make a farthing" have secured for a certain poor widow a niche in the temple of fame far ments,—love one another,—and bring

gathered, if there is no building? And above that of philosopher, poet or hero in Greek or Roman story. It was a very small thing that you did the other day when you put a farthing tract in the hands of a thoughtless young man; but it contained the amazing words of John iii. 16, and you sent up to heaven this short prayer, "Lord, bless the tract to that youth." What if that small gift and brief prayer should meet you in the kingdom in the form of a friend and companion, who shall say, "The Lord brought me to himself through you.

> The truth is, we cannot tell what may be the effect-long continued, and multiplied by new agencies - of any act of ours. The Lord accepts service from consecrated hearts and hands, but does not tell us what its issues are to be. Thereconcealed from us in the meantime-are controlled and directed by his wisdom and grace so as to secure the result he desires. "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth : it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." But probable or possible consequences, however pleasant to contemplate, are not the law of service. That stands in sublime dignity by itself, unaffected either by storm or sunshine during the process of service, and influenced by the result, be it failure or success. "Lovest thou Me?" that is the supreme, comprehensive, beautiful law of the Divine Master. It is incomparably the finest thing in the field of motive. "Lovest thou me?" Then feed my lambs,feed my sheep,-preach my gospel,bear witness of me, - keep my command

and your Father, my God and your God.

Who can resist this? Who could even wish to resist it? It needs no argument; for it is every argument in one, summed up and glorified in the person of our beloved Lord, the living, loving, personal To make known his truth, as far as tongue, and pen, and purse can do it when love to him sways the heart, is not obedience to a stern behest rendered to avoid the penalty of disgrace or punishment; but the enjoyment of a priv ilege, and an honor which stirs the soul with gratitude. Love does not keep a pen and ink list of her sacrifices, or bear her burdens with groan and sigh, as a poor legalist buying pardon and heaven from a bargain making God; for her eyes have been anointed, and she sees that slave work and bargain-making are as utterly opposed to the true Christian life as light and freedom are to night and bondage. The true idea of the Chris tian life is Christ's life in the believer manifesting itself by holy obedience. This, therefore, precludes the spirit of bondage, with its wearisome and profitless tasks self-imposed in ignorance both of the character of God and the Divine work of redemption. If love makes sacrifices in honour of him whose heart gave her birth-and she often gladly doesthe fact ranks among her choice privileges, for which she gives praise. costly box of ointment is for the Lord; and if He graciously accepts it, the giver is paid a thousand fold; for his radiant smile, which is worth all the spikenard in the world, is a recognition and approval of the motive which sanctifies the deed It is not what a man does, but why he does it, that becomes the real test of his character, Our position in the moral universe is determined by this; and as the appointed Judge of all is also the

forth much fruit to the glory of my Father | doubt that the ultimate decision, in the case of every individual, will be absolutely and eternally right.

> But how pregnant with practical impulse is such a thought as this! whose name we bear, and for whom we witness and work, is our Judge. lieve, or profess to believe, that he is the rightful owner and Lord of the world; that he is simply waiting "the time appointed of the Father" to take possesion thereof; that in him alone is the possibility of eternal life to any humam being; that everything sinks into absolute insignificance compared with his most precious truth; that that truth is terribly misunderstood by the enormous majority of mankind even in Christendom; and that enlightened Christians are the only possible witnesses to whom he looks for the vindication of his character and claims during his absence; and yet how few of us are doing anything like what we might do in the way of testimony and saccifice for his glorious name! A deep sense of humiliation because of past unfruitfulness should prompt the determination that henceforth we shall speak, and write, and live, and give for the truth, and claims, and kingdom of our great Lord as we have never done before.

Besides, it is manifest, that the time for action and sacrifice is rapidly passing. The predicted signs of the last days are around us Rome has filled the cup of her iniquity by assuming the incommunicable prerogative of Jehovah. ualism is flooding the land and bewitching the pullosophers. It is pitiful to see how wise men and learned critics grope in the fog concerning the foretold incursion of demonism as the herald of Antichrist. It is an "occult power;" it is "psychical force;" it is a "subtle influence, the law of which we have not yet discovered;" it is "proof positive of the searcher of hearts, it follows beyond immortality of the soul." Such are a

by which newspapers and quarterlies enlighten their readers. Paul's prophetic testimony goes direct to the heart of the subject, and in a few plain words tells us what the phenomenon means. our savants have a prejulice against Piul He is not invited to join a circle of spirit ualists, and his doctrine in Quarterly or Daily would offend the intellectual scep ticism of the age. To tell the men of science and polite literature, the men of influence and high social position, the statesmen and crowned heads of Europe, who believe in spiritualism as a channel of communication between the living and the deal, that they are the victims and sport of demons, would be extremely rude. That would never do. It is true, never theless.

It is a special privilege to the faithful Christian to live on the eve of the Lord's return in glory; but a privilege which involves special duties. Faith, hope, fidelity of no common type are demanded to day. The hosts of evil are gathering strength and preparing for a battle of whose issues they know not, and refuse to be informed. We tell them of the sure word of prophecy, and of the fore ordained destruction of all the enemies of the Lord; but they simply laugh at our "weakness," and look with con tempt on our "fanaticism". These things, however, give additional force to the argument for clear testimony and ac tive labour. We must warn, expostulate, teach, and scatter the truth with liberal hand, leaving the issue with Him who is at once the witness of our testimony, and the owner of the silver and gold.

Let past ingratitude
Provoke our weeping eyes,
And hourly, as new mercies fall,
Let hourly thanks arise.

few of the fine phrases without meaning, HAVING NOTHING AND POSSESS-by which newspapers and quarterlies en-

The reader will at once recognise these words as one of Paul's cluster of enigmas in his second letter to the church in Corinth; and as they are full of important truth, a few pages devoted to them will not be labour lost. The first mem ber of the sentence will be admitted without controversy, for it is an historical fact that the apostles of our Lord were poor men. "Silver and gold have I none," said one of them, and doubtless the same thing was true to the rest. is probable that Saul was a man of considerable social position, with bright prospects in life from his ability, learning, and high character as a zealous Pharisee of the strictest kind; but when he was called to the apostolate, he had to pay the severe penalty imposed upon all men wno obey the voice of conscience in the pursuit of pure truth. He himself tells us the result of his obedience to the faith upon his worldly circumstances. "But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung that I may win Christ, and be found in Him, not having mine own righteousness, which is of the law, but that which is of the faith of Christ, the righteousness which is of God by

The context shows that the loss referred to was that of his position and privileges in connection with othodox Juda ism; but every one knows that apostasy from the ritual of Moses involved social degradation, contempt, and poverty. Paul's secular prospects were hopelessly ruined when his spiritual convictions caused him to accept the crucified Nazarene as the King of Israel, the Anointed

of God. Henceforth he was ostracised, gospel itself is sublimely above all human a heretie, a heathen man, a blasphemer, for whom no sympathy could be felt, and upon whom no eye of pity would fall even in the deepest sorrow of nakedness and hunger. His own conduct in relation to the Christians, before he was ealled by the "heavenly voice," is the is the best illustration of Jewish sentiments respecting the disciples of the "I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem; and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange eities."

So far as the bare faet is concerned, then, it is manifest that the Lord's apostles were very poor in the good things of the world-they had nothing. why is this a fact? Was there any moral necessity for it,-that is to say, anything in the nature of the doctrines they were el eted to teach, -that made personal poverty appropriate? If a dozen men are commissioned by one whose authority they recognise as imperial, to revolutionise society by the introduction of a new religion which gives no quarter to its vices, and ignores the very existence of its gods as an absurdity, surely their Master will furnish them amply with the gold which the world finds essential in the conduct of any great enterprise. So one would have reasoned beforehand, for the nations will not forsake their gods and their sins without a terrible contest. the ease are as much beyond the ordinary sphere of human reasoning, as the Gentile barbarity could devise, and in

religions. Here are the startling instructions for the first mission :- " And he ealled unto him the twelve, and began to send them forth by two and two, and gave them power over unclean spirits; and commanded them that they should take nothing for their journey save a staff only; no serip, no bread, no money in their purse; but be shod with sandals, and not put on two coats."

What is the meaning of it? were to trust in their Master for the supply of their wants. They preached faith, and practiced it, and they "lacked nothing." It was a glorious testimony to the Divine faithfulness; it was meet that the world should understand that He who commissioned this ministry would see to its support; and it was in beautiful harmony with the doctrine of faith that the men who preached it should themselves illustrate its meaning by trusting in God for their daily bread. The Lord knew, and said, that "the labourer is worthy of his hire," and "the Lord hath ordained that they who preach the gospel should live of the gospel;" and when hearts full of love to Him give of "their carnel things" to his servants, who "minister in spiritual things," we have inspired assurance that it is "an odour of a sweet smell, a sacrifice acceptable, well pleasing to God."

But this is not all. Men have forgotten in these days the meaning of "a Christian profession" in the days when Paul lived and laboured. It was not then the poor, unmeaning, conventional thing that it so often is now. time it meant voluntary poverty, the loss of property, and social reputation, the rupture of domestic ties-with all its miserable torture of the heart-the But the actual facts of endurance of persecution in any or all of the forms which Jewish malignity or

all probability a death of agony by wild | have called the Master of the house Beelbeastor fire. A Christian? What was the man you call the Christ? A pretender to the throne of David, an impostor, a winebibber, a companion of publicans and sinners, a rebel against the authority of Cæsar, and a blasphemer of Moses and of God. To say that you accepted that man as the son of David, the prom ised Deliverer, your Lord and Savior, through whom you looked for the resurrection to eternal life, was sheer madness, and you must take the consequences. Bravely, nobly, heroically, did they take the consequences-confessing Christ in the face of all these desolating storms. That is what was meant by "joining the church," when Paul wrote his immortal letters. If the "rejected of men" is to have any followers, they must share their Leader's fortunes and be rejected too.

He told them so. The first Christians were not deceived. There was no temptation of ease, or affluence, or hon our held out to them. On the contrary, the Lord spoke thus :- " If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. whosoever doth not bear his cross, and come after me, cannot be my disciple.

. So, likewise,"-like the man who counted the cost of the building or the war-" whosoever he be of you that forsaketh not all things that he hath he cannot be my disciple." (Luke xiv. 26, 27, 33.) "And the brother shall deliver the brother to death, and the father the child; and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake. The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they love of her glorious Lord.

zebub, how much more them of his household? . . He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me." (Matt. x. 21, 22, 24, 25, 37, 38.) "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me." (John xv. 1821.)

Such were the conditions of discipleship! Surely we have quoted enough to show that the Master held out no tempting inducement of secular, social, or temporal kind; he indicated no flowery path for the feet of his followers; no prospective exaltation to posts of honour and emolument; and no " ecclesiastical prizes" to stimulate ambition and to shape their policy "when brought before kings." No! "Having nothing" tersely [describes the state of their bankers' account, and suggests that obedience to the precept, "When persecuted in one city, flee ye into another," would not be prevented by delays in the settlement of property, however difficult it might be from the pressure of poverty. Alas! those grand times are gone, and with them the wondrous beauty of the Bride the Lamb's Wife, when, in her royal purity, she disdained the hollow attractions of the world, and lived upon the

But, strangely enough, the men whol describe their worldly estate by the two words, "having nothing," and seem to accept the fact as involving neither hardship nor mystery, nevertheless add the apparantly absurd and extravagant assertion, "and yet possessing all things." Here is the pith of the enigma, the soul of the apostolic riddle. How can it be sol. ved? There seems little idea of possessing anything but sorrow in the following words of Paul respecting himself and his apostolic brethren: "For I think that God hath set forth us the apostles last, as men sentenced to death: for we are made a spectacle unto the world, to angels, and . . Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place; and labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it; being defammed we intreat: we are made as the filth of the world, the offscouring of all things unto this day." (1 Cor. iv. 9, 11-13.) It was a life-long experience; as they lived they died, -utterly poor; yet, to do justice to the words, the possession must be as real as its contrasted privation; and so, in fact, it was: " For all things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours, and ye are Christ's, and Christ is God's."

That is the great sccret of Paul's enigma: Christ, God's Son, is the Heir of all things; and Christians, the men who follow—it may be in poverty and rejection—the poor and rejected Redeemer, are heirs with him of a wonderful and durable inheritance. The possession is real, because the property is God's, and He has promised it to His Son and his sons. They have it not in actual possession yet, and caunot until the second advent of the Lord; but they

have the earnest and the promise, and firmly grasping both they say, "All things are ours."

But as neither mortal men nor dead men can possibly enjoy the abundant wealth set apart for the children of God, the realization of his purpose in its actual bestowment upon them involves their resurrection from the dead. indeed a necessity of the Divine arrange-"Flesh and Blood cannot inherit the kingdom of God;" hence the righteous are to be raised with a spiritual body, in power, in glory, and incorruption. The event is as certain as if it were transferred from the region of prophecy and promise to that of history, which it will be at a day not now far distant. The men who accepted Christ with poverty and persecution and scorn, will appear with Christ in wealth, and power, and glory. This is the way in which he speaks to them: " Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or land, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life." (Matt. xix. 28, 29.) "Fear not, little flock; for it is your father's good pleasure to give you the kingdom." (Luke xii. 32.) "Ye are they which have continued with me in my temptations; and I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel." (xxii. 28, 30.) "Blessed are they which are persecuted for righteousness' sake:

you, and persecute you, and say all man- apostle was treating and of the conner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven." (Matt. v. 10, 11.) "And he lifted up his eyes on his disciples and said, Blessed be ye poor: for yours is the kingdom of God. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for great is your reward in heaven." (Luke vi. 20.23.)

These golden sayings of the King are balm to the wounded heart and music to the spirit. The cloud that hangs over the loyal will be lifted some day; the footsore pilgrims of faith will rest by and by; and the temples that now ache under the burden a nd heat of the day will be crowned when the Master comes back. It seems that men may be poor, and yet very rich; may have nothing, and possess all things: the solution of this mystery, like the solution of all mysteries, is found in Christ. The Father delights to honour Him; let that be our delight too; and we may calmly leave the rest until the heaven opens and the Son of man descends - Selected.

BIBLICAL CRITICISM.

Let every man be fully persuaded in his own mind. Rom. 14:5.

With this passage of Scripture much liberty is often taken, and applications frequently made of it which are a wresting of it from the meaning which is justly to be given to it when it is explained in the light of the subject upon which the vance, they lose the benefits of the

nection in which it stands.

It is assumed by many that while some things are commanded in the Scripture, the observance of those things in some instances and the manner of observing them in other instances is left to the discretion or consciences of men; and Paul's language, "let every man be fully persuaded in his own mind," is quoted as sustaining them in their views. Baptism is of the first kind. While many admit there is scriptural authority for it. they contend that there is no scripture to define the action implied in baptism; that it is discretionary with men whether it is to be done by sprinkling, pouring, or immersion; that every man is to be fully persuaded in his own mind relative to the action that is to be performed. The washing of the saints' feet is of the second kind. It is admitted that Christ gave it to his disciples as a commandment, but that Christians are at liberty to decide for themselves whether or not they are to observe it; "every man is to be fully persuaded in his own mind."

In ascertaining the proper meaning, and in making a just application of the passage under consideration and which heads our article, we remark:

1. It is not in accordance with the use of just and authoritative commandments that the persons for whom the laws and commandments are instituted and designed should have it submitted to their choice whether they may obey or disobey the laws enacted for their benefit. If they take it upon them to disobey the laws enacted for their obserlaws and incur their penalties. The Town which could not be Taken. will of the lawgiver, and not that of the subjects of the law, is to decide what is the duty of those living under law.

2. It should be observed by the reader of the text under consideration, to get its true meaning, that the apostle was discussing Jewish holidays and Jewish rites concerning the eating of meat. And as the Jewish law is not binding upon Christians, the passage "Let every man be fully persuaded in his own mind," cannot with propriety be extended to the Christlan Sabbath or Lord's day, or to any of the commandments of the Gospel. It can only be justly referred to things concerning which we have no law.

Dr. Doddridge translates the passage as follows: " Let every man freely enjoy his own sentiment." as Christians may differ among themselves concerning things upon which they have no divine law, they should exercise charity and forbearance one to another. was the apostle's admonition to his Christian brethren in his letter from which the passage we have been noticing was taken. The following passages stand in connection with "Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth; for God hath received him." (v. 3.) "But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment seat of Christ." (v. 10.)

J. Q.

FROM LYDIA M. CHILD, ALTERED BY D. H.

It is related that a company of soldiers was ordered, at a certain time, to march into a small town and take it. From the description of the persons and circumstances connected with the incident, it is thought that it took place in the Tyrol-a province of the Austrian dominions, on the southwest frontier of Germany. However, it chanced to be settled by a colony who believed the Gospel of Christ, and proved their faith by their works.

As it is customary in such cases, a neighboring village, apprised of the fact, sent a messenger in haste to inform the inhabitants troops were advancing to the town. They quietly answered, "If they will take it, they must." Soldiers soon came riding in, with colors flying, and fifes piping their shrill defiance. They looked round for an enemy: saw the farmer at his plow, the blacksmith at his anvil, and the women at their churns and spinning-wheels. Babies crowded to hear the music, and the boys ran out to see the pretty trainers, with feathers and bright buttons. Of course, none of these were in a proper position to be shot at.

"Where are your soldiers?" they asked.

"We have none," was the brief reply.

"But we have come to take the

"Well, friends, it lies before you."

fight?"

"None. We are all Christians." Here was a condition of things wholly unexpected—a sort of resistance which no bullet could hit; a fortress perfectly secure against the force of bombs or shells. The commander was perplexed. "If there is nobody to fight with, of course we cannot fight," said he. "It is impossible to take such a town." So he ordered the horses' heads to be turned about, and the soldiers passed quietly out of the village.

This simple incident, whether true or not in every particular, evidently shows how easy it would be to dispense with armies and navies it men only had faith in the religion they profess to believe.

Memoriam of Mary Herring.

MARY HERRING was the oldest child and the only daughter of Elder Daniel Sayler, who was, with his parents, among the first Brethren, if not the first, in what is so far and widely known as the Beaverdam church. To this place they emigrated from Lancaster county, Pa, in 1772, and in course of time built the bouse in which Elder Daniel and afterwards his son Elder Jacob Sayler lived and entertained the Brethren for 90 years. And here Mary was born and became a member of the church when young-(I believe in her 16th year.) She married Henry Herring, who was not a member in the church, and at that time it was the discipline of the church to demand an acknowledgment of the member so marrying of having done wrong, and that they are sorry for having so done, and to ask the forgiveness of the church, &c. This sister Mary could not and would daughter here in 1852, there would

"But is there nobody here to not do. She argued the case before the church, which decided in her favor, which annulled that discipline in the Maryland church, at least. Henry Herring soon after became a brother in the church, and was afterwards heard to say that God had to bring him from Switzerland to Beaverdam to learn to know the truth. He died a faithful brother 43 years ago. His widow, sister Mary, by his will, occupied his homestead until death, thus living in sight of her father's home all her life.

> Sister or aunt Mary was a member in the church about 82 years, and of her it can truthfully be said, she was a living member. Her grand-father, who was the writer's great-grand-father, emigrated to America from Switzerland, and was immersed by Michael Pfoutz in Connestoga church, Lancaster county, Pa., in 1752, and her grand-mother in 1753. She was the mother of eight children. One died in childhood, and seven survived her. Four of these, with, I believe, all their children, have espoused the religion of their noble ancestors; and for which her father so faithfully labored 56 years to promulgate. The other three, with, I believe, all their clildren, have chosen other faiths, not valueing the faith their father thanked God that he brought him from Switzerland to learn.

> Sister Mary was buried by the side of her husband, in the old family burying ground, on the farm which her father made his home 100 years ago, and wherein her grand-father was buried in 1778, her father in 1820, and her brother, the writer's father, in the last day of 1850, and a nephew at an early date, and she in 1872. Four generations of Saylers lie in this small enclosure; and if the writer had buried his

this homestead in 96 years.

Although sister Mary lived to so great an age, she died without sickness, as her son Joshua said: "We could see at the end of the week that she was weaker than one week ago, and so on until at last, without the moving of a muscle, she stopped breathing." she suffered a full share of the ills flesh is heir to. In her younger years she was sorely afflicted with the dropsy, which brought her to the brink of the grave, but was finally cured by some family remedies, the recipe of which is now lost. Some of her children were born after her cure from this disease. Some 35 years ago she became blind from the effects of cataracts in her eyes She underwent a surgical operation, and received her sight, so that, by the aid of glasses, she could attend to all the duties of life, and read large print. About 28 or 26 years ago she had cancer in her breast. She went to Baltimore, to professor Baxter, who cut out one half of the breast. It soon healed, and was considered cured, but in one year's time it began to grow rapidly, when she returned to the same profes sor, who, in his second operation, laid the skin open to the chest bone, diagonally to the back bone at the point of the lower rib, fourteen inches in length, and peeled out the entire breast. soon healed, and gave her no more trouble. All this painful operation she endured without being bound or put under the influence of any stupefying drugs, freely conversing with the professor while his knife was cutting deep into her flesh. Some nine years ago she had a very severe attack of bloody flux, from which no one thought she could recover. One of her daughternursing grand-mother (as she was wont amount of many thousand dollars

have been five generations buried on to be called) in her last illness. But how different the sequel: the daughterin-law took the infection and died, while sister Mary recovered her health, and at last died without any disease at all. She never became what is commonly termed childish; but a few years ago her mental faculties gave way, so that she could not recognize any one, and finally appeared as if she had no mind to comprehend at all. Thus the strain of ninety odd years bent and warped that active and giant mind. And thus ended the life of sister Mary Herriug, of whom a Methodist minister present voluntarily said: "One so aged, so pure, so good, so righteous, is a saint of God." In her death, the family of Elder Daniel Sayler closes on earth, (her three brothers having preceded her to their eternal rest.) From his birth to the death of Mary, his last child, embraced a period of 121 years.

> For the Visitor. SALEM COLLEGE.

Salem College is no longer of doubtful success, provided the friends of it among our fraternity feel as willing to do at least as much as our friends without are willing to do. And if our Brethren are afraid to elect any of our students or learners to the Ministry, after they have finished their course of studies, I trust they will give them a trial to teach their common schools; and if they find them qualified not only to teach the different branches of learning commonly taught, but to bring their scholars under as good discipline and morals as they have learned to practice at College, there will be a saving of hats and coats in laws came some distance to assist in that are torn annually to the

under the present system of romping and tearing in time of recess, besides the loss of time incurred at our common schools which the students of Salem College have learned to appreciate, and consequently be able to teach their scholars the value of the same.

I had never seen the inside of a College until I saw Salem College, and I came to the conclusion that if the offensive word College was substituted by "A school of good manners and practices," it might not, perhaps, be looked at with an eye of jealousy.

There are many applications sent for admission from all parts of our fraternity, for the Spring Term commencing in March, and the Brethren use their best exertions to accommodote all; but Brethren must forbear if they do not find everything complete. The institution is yet in its infancy, and received a serious loss when Professor Miller left the same, being beloved by all the students.

Brethren are needed as teachers: will any offer their services.

F. P. LOEHR.

News from the Churches.

Brother J. L. Kuns, of Illinois, writes:

We have enjoyed a pleasant season of refreshing for the past ten days. The Brethren have held about sixteen meetings, and there have been twenty additions. Thirteen of the number will be baptized to-day. Bro. Robert Miller. from Montgomery, Ind., has labored with us, and we truly believe the Lord has blessed his labors.

Brother Kurtz: A few words from the Brethren in Oregon. Though many miles from the great body of the Brethren in the East, we are enjoying the blessed privilege of assembling ourselves together in the service of our Heavenly Master; also the good pleasare of meeting with two of our beloved Brethren at the same meetings. Some of the Brethren in the East may think this nothing strange, for they often see five or six laboring Brethren congregated together at one meeting; but to us here it is quite strange, besides a great blessing. One of our beloved Brethren has procured a home amongst us. The other beloved Brother still leaves us in doubt; but our prayer is that he will take up his abode with us.

Our two laboring Brethren have been holding meetings in several counties in our State. Some have been added to our numbers; others are waiting an opportunity to come to the church.

Now, I must say, in conclusion, that within two or three days the first month of 1872 will be in the past, and our welcome Visitor has not yet come to hand. We fear it is buried in the cold, cold snow of the Rocky Mountains. Come, come, welcome Visitor! We young pilgrims need your counsel and cheering words.

AARON K. BALTIMORE.

Brother H. H. Folck, of Iowa, writes as follows:

I have just got home from Potowatomie County. We had a meeting of four days, and received twelve by baptism. Quite an interest was awakened in the minds of the people. There were some eight more that express a desire to unite with the Church at some future time. May the good Lord send us more help in this part of the country. There is a great work to be done

here in the West, and we have not help is necessary for this purpose, it enough to do it. Pray for us, and may the work of the Lord still go on.

In regard to our spiritual welfare, I would just say here that the work of the Lord is progressing. We had a series of meetings which ended a week ago, during which eighteen were received by paptism, one reclaimed, and we think others brought to know that they are not on the way to "Jerusalem." We hope and pray those may speedily turn and join in with God's people and live. Fraternally yours,

J. G. ROYER.

Burnettsville, Indiana.

NOTICES.

MINERAL CREEK CHURCH, Johnson Co., Jan. 11, '72.

Brother James: Please announce through the Visitor that the District Meeting of this State will be held in our Meeting-House, 12 miles south of Warrensburg, in this co., on the 19th and 20th of April next. Those coming on the Missouri Pacific Railroad will stop off at Warrensburg; and those on the Missouri, Kansas & Topeka Railroad will stop off at Calhoun. If notice be given by Brethren coming on either of the aforesaid roads to the undersigned, arrangements will be made to have conveyance ready to take them to the place of meeting. It is also suggested that the money necessary to pay the expense of sending a Delegate to the coming Annual Meeting be in readiness by the time of holding the District Meeting, to be handed to the Brother who may be appointed as Delegate. If more money should be made up than is

can be applied towards making up the deficiency of the last year's expenses, amounting to about \$500. Brethren writing to either of us will address as below.

JOHN HARSHEY, S. S. Mohler, Cornelia, Johnson Co., Mo.

DISTRICT MEETING.

The District Meeting for the Northwestern District of Ohio is to be held on Friday, the 19th day of April next, and not on the 13th as stated in the last number. Please note this.

ERRATA

Editors of Gospel Visitor: In my notice to Northwestern District of Ohio, which you copied from the Family Companion, the word "and" was omitted—whether my mistake or the editors' was omitted—whether my mistake or the editors' I cannot say. My copy reads thus: "And on the 21st day of August the piace of holding said meeting was agreed to be at the house of br. Hoover," &c.—not having any reference to the time of holding said Annual Meeting.

The time fixed for the Annual Meeting to commence is the first Tuesday after Pentecost.

The Station nearest br. Hoover on the Pittspare Fort Wayne & Chicago Bailroad formerly

burg, Fort Wayne & Chicago Railroad, formerly Wooster Summit, is now Smithville Station.

DANIEL BROWER.

In our notice of our visit to Illinois, which appeared in the February number of the Visitor, we mentioned the death of brother ISAAC SCHMUCKER. We were very sorry to find the printers had made a mistake, and made it read Isaac Schumaker. Our readers will notice the error and correct it.

OBITUARIES

Died, in the Maumee Congregation, Defiance county, O., Jan. 13th, sister REBECCA LINTZ, wife of bro. Benjamin Lintz, aged 66 years, 9 months and 5 days. She was indeed a mother in Israel; a Deaconess in the Church, and a light to the world. Her walk and conduct was such as becomes women professing Godliness. She left an aged and infirm husband, and six children to mourn their loss. Shortly before she died she called for the Elders of the Church and was anointed with oil in the name of the Lord. Funeral service by the Brethren and the writer, from John 5. 25 to 30.

JACOB KINTNER.

Died, in the Covington Church, Jan. 27, 1872, sister NANCY CABLE, widow of Eld. John Cable, aged 75 years, 1 month and 17 days. The deceased was a worthy member of the Church, and much respected by all who knew her. She came to her death "In full age, like as a shock of corn cometh in due season.' funeral services were performed by the Brethren in their Meeting-house, in Covington, in the presence of a large congregation of sympathizing friends.

Died, in the Rome District, Hancock county, Ohio, Sept. 30th, 1871, ISADORA TWINING, aged 1 year, 2 months and 3 days. She was the daughter of Clay and Harriet Twining. Funeral services by bro. John P. Ebersole.

Also, in same Church, Jan. 2d, 1872, brother SAMUEL FREDERIC, aged 75 years and 10 months. He had been a faithful member and a Deacon in the Church for many years. much respected and highly beloved by those who knew him. His desire was for some time before his decease to depart and be with Christ. Funeral services from Rev. 21: 1-9, by brother John P. Ebersole and the writer.

L. H. DICKEY.

(Companion please copy.)

Died, in the Mineral Creek Church, Johnson eounty, Missouri, January 7th, 1872, of Croup, EUGENE J., son of friend Ezra and sister Nannie J. Roop, aged 7 years, 11 months and 8 days. The condition of the little sufferer for several days during his sickness alternately created hopes and fears in the minds of the parents: but his days were numbered. One more was to be added to the angel band, and in his star-lit home he enjoys all that faith comprehends. "Suffer little children to come unto me, for of such is the kingdom of heaven."

Occasion improved by bro. D. Rowland and the writer, from 1st Peter, 24th verse.

S. S. MOHLER.

Died, in the Tenmile Congregation, Washington county, Pa., Jan. 11th, 1872, of Cancer in the stomach, sister BARBARA, consort of bro. JOHN TOMBAUGH, aged a little less than 24 years. She was afflicted for about four years. She was afflicted for about four years. She suffered severely, but bore her suffering patiently. She was a daughter of bro. Israel and sister Hannah Smith. A short time before her death she called for the Elders of the church and was anointed. She said to her friends, "Don't weep for one who can die as happy as I can." Life ebbed out as an expiring taper. Her end was peace.

Funeral services from Phillippians 1: 21: "For me to live is Christ, and to die is gain.

J. WISE.

Die J, in Upper Sandusky, Wyandot county, Ohio, in Broken Sword District, Sept. 30th, 1871, sister CYNTHIA EBERSOLE, aged about 69 years-widow of bro. Henry Ebersole. She was a consistent member. Shortly before her death she called in the Elders of the Church and was anointed by brother John Brillhart and others. Her Funeral was preached in the Rome District, where she was buried by the side of her husband. Services improved by bro. Mor-gan Workman and bro. John Brillhart, on the 22d of October, 1871.

J. P. EBERSOLE.

(Companion please copy.)

In the Norristown Branch of the Mingo Congregation, Montgomery county, Pa., Nov. 12th, our much beloved brother, JESSE P. NYCE, in the 47th year of his age, after a very short sickness of nervous fever, which he bore very patiently. His hope and faith were sure and steadfast unto the end. In the departure of our dear brother the church here has lost a great help, and we feel his loss very much. His seat was never empty when his health would permit him to be there. He was always very zealous in the vineyard of his Master. But now his melodious voice is hushed amongst us, until we shall be rounited in that upper and better world, where we can again join together to sing the sweet songs of Moses and the Lamb with all the redeemed forever. Amen. He leaves a wife, a dear sister in the Lord, and one child to mourn their loss. The funeral occasion was improved by brethren John H. Umstead and H. Cassel at the house, and Eld. Samuel Harley at the Meeting-house, on the 103d Psalm, 14th and 15th verses.

Also, in the same Congregation, our beloved old grand-mother and sister in the Lord, ELIZABETH NYCE, mother of the above Jesse P. Nyce, Dec. 3d, aged 87 years, 4 months and 24 days. She had been totally blind for over two years, and confined to her bed almost one year. It was her prayer by day and night that the Lord would call her home, and especially since the death of her dear son, to whom she was very much attached, her longings were in-creased. The Lord has heard her prayers, and The Lord has heard her prayers, and has taken her to himself, and we believe she is now again united with those she so dearly loved. She was a sister to Eid. Wm. Price, deceased, from Indian Creek, Montgomery county, Pa.; also, a sister to brother John Price, of Upper Dublin Church, Pa. I think she was the last of the family. On the 6th of Dec. she was laid by the side of her son Jesse, until the trump of God shall call them forth again to immortality. Funeral improved by Eld. H. Cassel at the house, on Isaiah 3: 10 11, and at the Meeting-house by Eld. Samuel Harley, on Psalm 37:37.

WM. N. CLEMMER.

In the Tulpehocken Church, Lebanon county, Pa., Dec. 30th, 1871, sister MARGARETTA ZUG, aged 76 years, 2 months and 7 days—consort of Elder John Zug. She was afflicted with Rheumatism, more or less, for years. For the last six months she was frequently attacked with apoplectic fits; the last spell of which she had two and-a-half days before her death, in which time she was deprived of mind and strength. She had lived about 53 years in wedlock. They were blessed with three daugnters and five sons. Three daughters and two sons They were blessed with three daughters died after grown up. Three sons and father survive to mourn, but not as those having no hope. Funeral occasion improved by the Brethres. Text, John's Gospel, 14:1, 6.

In Middle Fork Church, Clinton county. Ind., Jan. 3d, our much beloved sister in Christ, MAGDALENE BROWER, aged 74 years, 10 months and 25 days. Disease, dropsy of the heart. The sufferings of our sister were great at times, which she bore patiently, being willing rather to be absent from the body and to be present with the Lord. Funeral services by D. Neher, A. Mohler and others, from Tim. 4:7, 8.

M. NEHER.

Died, near Osborn, Ohio, in the Upper Miami Church, Jan. 31, 1872, our beloved br. HENRY RUBSAM, aged 73 years, 5 months and 7 days. Our beloved brother was born in Fulds, Ger-

many, August 24, 1798, and emigrated to this country in September, 1817. In this country he became acquainted with the Brethren, and cast in his lot with them. He was a most devoted and faithful Christian. Funeral services by the Brethren.

In the Jacob's Creek Branch, Westmoreland county, Pa., Feb. 2d, of gravel, hr. ABRAHAM MYERS, aged 72 years, 4 months and 1 day. Sick just 9 days. On the 4th his remains were given over to mother earth, followed by a sorrow-stricken family and Church. Their shepherd is taken from them. Occasion improved by Eld. C. G. Lint, from Rev. 22:7.

Died, Jan. 20th, our beloved hrother CORNE-LIUS HOCHSTETLER, of Douglas county, Ill., aged 43 years, 9 months and 23 days. Brother Hochstetler leaves a wife, (a dear sister,) with 'nine small children, to mourn the loss of a kind hushand and father. He was liked hy all who knew him. Though he is dead, he yet speaks hy the good deeds which he had done. Funeral services by the writer, Rob't Edgcomb and Abraham Rich. Text, 1 Peter 1: 24, 25.

MARTIN NEHER.

In the Sandy Creek Congregation, Shelbysport, Md., sister SARAH ELLEN HOOK, wife of bro. Ezra B. Hook, aged 28 years, 7 months and 18 days. Disease, consumption. She bore her sufferings with patience to the last. She leaves a husband and two small daughters to mourn their loss. Iwo days hefore she died she was anointed. Funeral occasion improved by bro. Jacoh M. Thomas, from Rev. 14: 13. Her daughter CORA ALICE, aged 19 days, died about 5 hours before her. They were both buried in the same coffin.

Died, in Buck Creek Congregation, Henry county, Ind., Dec. 7th, 1871, our young friend JOSEPH IRWIN, son of brother Joseph and sister Irwin, aged 18 years, 7 months and 27 days. Disease, typhoid fever. Funeral by Elder George Hoover.

Also, in the same Congregation, Dec. 12th, 1871, SINA SKINNER, daughter of brother Nathaniel and Ellen Skinner, aged 5 years and 11 days. The subject of this notice was more or less afflicted from birth—verifying the language of Job when he says: "Man born of woman is of few days and full of trouble."

Puneral discourse by hrother George Hoover and others. JOHN HOLSINGER.

Died, of Scrofula in the throat, Jan. 25th, in the Berlin Congregation. Somerset county. Pa., hrother JOHN L. FORNEY, son of hrother Samuel and sister Elizabeth Forney, aged 28 years, 2 months and 20 days.

Funeral occasion improved by brother Jacob D. Trostle, from Linganore, Md., and others. from the words, "For me to live in Christ and die is gain," to a large concourse of people.

Brother Forney gave his heart to Jesus at an early age, and lived a life worthy of imitation. He was blessed with more than ordinary gifts intellectually. During his confinement, which I think was about three months, he suffered much, but hore his afflictions with great calmness | gation. nd Christian resignation. C. H. WALKER.

Died, in Rome District, Hancock co., Ohio, Jan. 22, 1872, EDWARD, son of bro. Joshua and sister Jemima Workman, aged 5 years, 9 months and 22 days. Funeral services by the writer, from 2 Kings 4: 26.

(Companion please copy.)

Also, in the same District, same county, Feb. 14, 1872, ALBERT, son of Hiram and Lucinda Shafer, aged 1 year, 4 months and 4 days. Funeral services by the writer.

J. P. EBERSOLE.

(Companion please copy.)

Died, in the Black Swamp District, Sandusky county, Ohio, Jan. 12, 1872, EMMY ELIZA-BETH, daughter of bro. John and sister Cath-rine Henricks, aged 11 months and 22 days. Funeral services by the writer, from Mark 10: 13, 14.

J. P. EBERSOLE. (Companion please copy.)

Died, in Rome District, Seneca county, Ohio, June 12, 1871, ELIZABETH BUCHER, aged 69 years, 7 months and 23 days. She was an exemplary member. Shortly hefore her death she called in the Elders of the Church and was anointed with Oil in the name of the Lord. Funeral services by the writer.

J. P. EBERSOLE.

(Companion please copy.)

Died, in Stark co., O., Jan. 23d, son of friend ADAM and sister CATHARINE CLARK, aged 2 years, 7 months and 9 days, after an illness of but a few days. Services by friend Slonaker and the Brethren, from 2d Cor. 5th chapter, at the Center Meeting-house.

B. B. Bollinger.

Died, in the Killbuck Congregation, Delaware county, Indiana, Jan. 2d, 1872, brother CLEMARD MAHONEY, aged 77 years, 9 months and 14 days. He leaves a widow, nine children and several grand-children to mourn their loss. Deceased was much respected.

Died, in the Coventry Branch, Chester county, Pa., Nov. 20th, after a few hours illness, our beloved brother JAMES ELLIS, aged 88 years. He came to this country from Ireland when a young man. Always industrious, he prospered in life, and when at an advanced age was led to believe in the gospei of salvation; was an earn-est, faithful, loving hrother, and died rejoicing in the hope of a glorious crown of everlasting life. He left a sister, a loving companion, and dear children to mourn his loss, which we trus is his great gain. Funeral services by brethrer John Umstead and Isaac Price, from 2 Timothy 2:7.8, to a large concourse of relatives and friends.

JACOB CONNER.

In Sandy Creek Congregation, Preston co. Va., our old and beloved sister HEPSYBAH riom AS, consort of Eld. Jacoh Thomas. She died Dec. 30th, 1871, aged 78 years, 5 month and 23 days. She was a very consistent mem her for many years, much esteemed hy all he friends and neighbors. She leaves a sorrowfu husband, but not to mourn as those who hav no hope. Funeral discourse from Rev. 14:13 by the writer, to a large and attentive congre M. J. THOMAS.

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THE

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A MONTHLY PUBLICATION,

EDITED BY

HENRY KURTZ AND JAMES QUINTER.

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PUBLISHER'S NOTES.

We are still unable to fill all orders for hymn books. We hope we will have enough to supply all soon. We would much rather fill orders immediately had we the books.

Some who have sent us clubs for the Visitor seem to doubt whether they can add names to their clubs afterward at club rates. Certainly you can, friends. Let us have all the names you can get at any time. When clubs are sent without the money, our agents could save us time if they would keep a copy of the lists, and as they send the money afterward state to what names the money is to be applied. It frequently happens that money on clubs is sent in at different times. In such cases we either have to refer to former letters every time or we must keep an "agents' account," churging them with the number of names sent. The latter does not always work well, because sometimes those whose names were on a club sent by an agent send the money themselves, in which case it is credited to their names on the book, but not knowing that they belonged to the club the agent would still stand charged for it.

Those who want account of names sent us will ple se*give us time. We shall look them up as soon as we have a little more time.

The Childrens' Paper is furnished for distribution in schools at the following low rates: 30 copies, \$4 50 per year; 40 copies, \$5 60; 50 copies, \$6 50; 100 copies, \$12. At the same rate for three or six months. Packages addressed to one person only.

The attention of the readers of the Visitor, especially those who are engaged in the business of farming, is called to the Farmers' Monthly. It contains articles on a variety of subjects, and cannot fail to be worth many times its cost to any family that reads it carefully. We give elsewhere a list of some of the articles in it. Only 75 cents for the full volume to subscribers to the Visitor, or when two or more club together.

We can furnish back unmhers of all our papers from the beginning of the year.

THE GOSPEL VISITOR.

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God's Notice of Little Things.

"And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you he shall in no wise lose his reward." Matt. 0: 42.

"Verily whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward." Mark 9: 41.

There is contained in the foregoing passages from the gospel, a grand, beautiful, and practical principle; and the elucidation and application of that principle, will be the object of this essay. According to the heading of our article, God's notice of Little Things, it will be understood that we regard a "cup of cold water" as a little thing. And so it surely is. Nevertheless, it had a value connected with it in the eastern countries, which it has not usu ally in our own, and for this reason; in many cases, at least, it was more difficult to obtain a cup of cold water in that country than it is in our own. And further, the excessive heat which often prevailed and by which the trouble was often overcome, made a cup of water frequently very desirable. But, however

to the cup of cold water, and when applied to his disciples, must be understood comparatively. In one sense there is nothing little or trifling in the estimation of God. But a cup of water given to a disciple, may appear small, when compared with the crown of life which the Lord will give to that disciple in the great rewarding day. And, little indeed, are his disciples in this world, in their obscurity and feebleness, in comparison to what they will be when they shall reign on the earth as kings and priests.

We may remark upon the subject in the passages quoted. 1. That God is intimately acquainted with all the members of his family; that none of them, not even the smallest, is overlooked. "All things are naked and opened unto the eyes of him with whom we have to do." "Doth God take care of oxen"? asks the apostle He does, and consequently made provisions in the law of Moses for their support. He hears the young ravens cry, and gives them food to allay their hunger." Ps. 147: 9. "Behold," says Jesus addressing his valuable it often may have been, it disciples, "the towls of the air; for is very evident that our Lord con- they sow not, neither do they reap, sidered it comparatively a small gift nor gather into barns; yet your one of the smallest that could be heavenly Father feedeth them. Are bestowed upon a disciple, and yet ye not much better than they?" large enough to command the atten. Matt. 6: 26. If then God regards tion of God, and to secure to the per- the birds of the air and the beasts son that conferred it, a reward. We of the field, much more will be rehave not only a little gift alluded to gard those who love and serve him. by our Lord, but we have also little This thought should encourage us to ones expressly named. These are put our trust in God, however small his disciples. Little, when applied we may be, and however despised

and overlooked we may be by the to Christ. And as none but a Chris-However small and unworthy we may be, we cannot be too small or too unworthy to attract the attention of our heavenly Fath-"To this man will I look," says the Lord, "even to him that is poor and of a contrite spirit, and trembleth at my word." Isai. 66: 2. "The eyes of the Lord are over the righteous, and his ears are open unto their prayers." 1 Peter, 3: 12. And while the Lord notices every thing that is done to any of his children, even to the "least" of them. so he notices every thing that is done by them. He notices every passion that stirs the heart; every thought that passes through the mind; every word that escapes the lips; and every work that is done by the hand.

2. We learn further from the words under consideration, that gifts to be valuable in the estimation of God, and to be rewarded by him, must proceed from a proper notice, and that that motive must be a proper regard to the cause and authority of Christ. This is apparent from the phraseology in both verses:-"in the name of a disciple;" "because ye belong to Christ." From this we may understand what is necessary to constitute good works. If every gift is to be rewarded without regard to the motive from which it proceeds, or even if every gift of a cup of cold water is to be rewarded, then all men might be rewarded, since there is scarcely a man but would bestow such a favor upon his fellow man. But notice the regard which is to be paid to the character of the motive. It is the motive which gives the value to the cup of water in the sight of the Lord. It is supposed to be given out of love "Charity heightens the smaller

tian will be likely to give from this motive, the reward seems to be confined alone to Christians.

Finally, our Lord gives us to understand that the least service done to those who work in his cause is seen and rewarded by God. He that gives a follower of Christ but "a cup of cold water only in the name of a disciple shall in no wise lose his reward."

"There is something very beautiful in this promise. It teaches us that the eyes of the great Master are ever upon those who labor for him, and try to do good. They seem perhaps to work on unnoticed and unregarded. The proceedings of preachers, and missionaries, and teachers, and visitors of the poor, may appear very trifling and insignificant, compared to the movements of kings and parliaments, of armies and of statesmen. But they are not insignificant in the eyes of God. He takes notice who opposes his servants, and who helps them. He observes who is kind to them, as Lydia was to Paul-and who throws difficulties in their way, as Diotrephes did to John. All their daily experience is recorded, as they labor on in his harvest. All is written down in the great book of his remembrance, and will be brought to light at the last day. The chief but ler forgot Joseph, when he was restored to his place. But the Lord Jesus never forgets any of his peo ple. He will say to many who lit tle expect it, in the resurrection morning, 'I was an hungered, and ye gave me meat: I was thirsty and ye gave me drink." Matt. 25

actions. It is this which recom-interest the Lord feels in their enmends good work. Under a just joyment and prosperity! And whoand merciful God, no sin is unpunished, no good action is unrewarded It belongs to men to reward what is done upon human nature; and to God, to crown that which proceeds from a Christian disposition. Jesus Christ confirms this last promise with an oath; to this end, that we should not doubt but that the most indigent may exercise works of mercy, and that the least of such works will be rewarded. In the world, a man must make his court to great persons, and do them very great services, in order to receive a great reward for them. Kingdom of God; a man, in doing the smallest services to the meanest persons, may justly hope for a very great reward."

The most humble labors in the cause of Christ cannot be lost. It is a seed which has in it the germ of an immortal fruit. If such labor has not the desired effect upon those for whom it is put forth, it will brighten the crown of him who performs it. The subject has encouragement in it for all who are laboring in the vineyard of the Lord.

Ministers of Christ, be not discouraged. "Though Israel be not gathered," you will receive your reward. No sincere and faithful labor Christian parents remember this. All your labors-your prayers and admonitions for the conversion and spiritual welfare of your children will be noticed by the great rewarding day." There is a powerful motive to holy labor here prescribed.

soever belongs to Christ should be a giver as well as a receiver, since the former is promised a reward.

You, who can do no more for the cause of Christ, than give a cup of cold water to one of your brethren, withhold not the gift though it be so small. It will not be lost. That cup of water will be remembered. The cup will be returned to you at the marriage supper of the lamb, by the Master of the feast, filled with the clear and sparkling water from the river of life.

> For the Visitor. SALVATION.

"How shall we escape, if we neglect so great salvation," Heb. 2: 3.

In this essay we will try to treat on this subject on the following

1. The great Salvation. 2. That it can be neglected. 3. The immense loss in neglecting it. Salvation is from the Latin, Salvo, to save. It is the act of saving, preservation from destruction, danger, or great calamity. That man needs salvation is not denied by any, who acknowledge the depravity of man. Man in his carnal nature is a sinner-doomed to destruction, unless rescued by a saving power; and that power is implied in the above term salvation. It is called by the apostle, a great salvation. It is truly great in its different aspects, which we will take into serious consideration. It is Lord, and be remembered in "the great, on account of the invaluable price it has cost. For it was not purchased with corruptible silver or gold, but by the precious blood of What an honor it is to be one of the Son of God. Man by trans-Christ's humble followers! What gressing the law of God, fell under

the curse, thereby forfeiting his right to the Tree of Life. He lost that divine impression stamped upon his soul by his creator. Salvation was lost, and Heaven's gate was locked up to prevent admittance into the Paradise of God. No offerings of any kind, nor the blood of bulls, goats, neither human sacrifices were sufficient to redeem the precious soul of man; or to restore them into a salvable state required the life's blood of the Son of the Highest, thus to procure that great salvation.

It is great, because it is prepared by the Supreme Power of God, "For God was in Christ reconciling the world unto himself ---." Effected by His Son, co-existing in his word from eternity, present in the creation of the universe. Through Him, and for Him all things were created, and by whom all things consist. "For it became Him for whom are all things, and by whom are all things in bringing many Sons unto glory, to make the Captain of their salvation perfect through suffering" Great indeed, because by humble submission and obedience to God. his Father in Heaven, in the form of a servant in His own free will. yielded up His life to the death of the cross, in order to procure it: though named by Jehovah the Om nipotant; "IVonderful, Counsellor The Mighty God, The Everlasting Father, The Prince of Peace." Again. It is a great salvation on account of its extensiveness. This salvation is not only for a few, but it is prepared for all, offered to all; the world is invited to receive it. "Come unto saved -," Christ, "by the grace put on immortality."

Moreover, it derives its potence, crowned with dignity, from the very nature of being purchased by a price inestimable, and attainable without money, and without price. The invitation is, "Come buy, both wine and milk, without money and without price." This salvation demands no earthly remuneration. The poor beggar, the humble chamber-maid, the degraded slave, and forsaken cripple can obtain it upon the same condition that the Peer, the Knight, the Governor, the King, the Presi dent, and the mighty Emperor can obtain it. To wit, willing accepance through faith.

Finally, its magnificence is extolled in Heaven by the holy angels, first, when his conception and His superlative name, Emanuel, was announced, with the appropriate pleasing promise, "for HE shall save his people from their sins." And secondly, at his birth, in the language of the heavenly hosts, "Glory to God in the highest, and on earth peace, good will toward men" By the Virgin Mary, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior." And also by Simcon, "For mine eyes have seen thy salvation." Lastly, its exceeding greatness consists in being an eternal salvation. sonls salvation, and not alone the soul saver, but also the body, after turned to dust and corruption. Christ redeemed the soul by his ignominious death; and by virtue of his triumphant resurrection, shall redeem the body on the resurrection morn.

"For this corruptible must put on me all the ends of the earth and be incorruption, and this mortal must of God tasted death for every man." standing this great salvation, the

extensiveness thereof, and the liberal author of eteral salvation; the end offer to obtain it; yet is procurable of faith will be attained, even the upon condition on the part of man. "Christ being made perfect, became the author of eternal salvation unto all them that obey Him-" "For whosoever shall call on the name of the Lord, shall be saved." Through preaching of the Gospel, the sinner is taught, and by faith in His word in connection with his spirit co-operating with the word, the sinner is reproved of his sins, and disobedience to God and His word grace of God (the Gospel) that bringeth salvation hath appeared unto all men, teaching us, that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly in this present world" Paul saith, "The gospel of our salvation." Again, I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to all them that believe. In short, the conditions of salvation, on the part of man, are the reception of the truth, and a correspondent obedience thereto; which begins by a thorough repentance, accompanied with reformation of life. This is signified by a change of heart, conduct, conversation, and general deportment. Next, obedience of faith by submitting to an evangelical baptism for the remission of sins; which secures a present salvation, or pardon of sins. "For he that believeth and is baptised shall be saved." "Repent and be baptised every one of you, in the name of Jesus Christ, for the remission of sins." By doing this, and by a faithful continuance of well-doing, and a full surrender to the whole will of God, and willing obedience to keep all the ordinances enjoined upon us, by the

salvation of the soul, and the enjoyment of Heaven.

2. That this salvation can be neglected. Salvation is of God, and the terms thereof are given in the New Testament, scaled by the blood of the Testator, and made effectual by the death of Jesus Christ our Savior: accepted, ratified, and confirmed in Heaven, and there recorded by the finger of God. And he that rejecteth the terms thereof neglects this salvation. It is astonishing that so many neglect it; young and old, yea, numbers of all classes, rank and condition, live every moment in danger of being forever deprived of that great salvation. Why do you live in jeopardy every hour? Can you stand in that dreadful danger of reaping eternal torment, days, months and years and not be alarmed, not be induced to lay hold of the helmet of salvation? Think of that moment when the soul must make its departure into the eternal world, there to appear at the tribunal bar of God to stand accused of neglecting that great salvation. Now is the accepted time; behold, now is the day of salvation. It is offered freely, and attainable by the cheap sacrifice of self. Were it only to save the body it would be not so urgent, but the soul, that life principle, that immortal soul is at stake, and vet you trifle with the proffered help as if you can set your own time, and by your own power could save yourself. What folly! what audacity, to spurn the precious boon, that inestimable gift! O do not longer neglect that saving power. Suppose a man were in deep water and in imminent danger of being drowned;

neglect to save his life; would you not think that man silly or foolish to prefer death to life? Suppose a family in an upper story of a house, the lower part in blazing ing flames, inside escape impossible, a scaling ladder would be set against the window for the saving of that family, but they would neglect or refuse that privilege of escape, you would pronounce that family void of sound reason. And in these cases only temporal life would be in danger. How much more void of reason are all those that neglect that great eternal salvation; where eternal life is lost, Lost, and lost forever. Then, in the name of the Lord Jesus Christ, and for the sake of your own eternal welfare, do not any longer neglect that great salvation. pare to meet thy God. PREPARE TO TO MEET THY GOD IN PEACE.

3. The immense loss of neglecting it. How shall we escape is a solemn question, unanswered in the words of our text, but indirectly referred to in the foregoing verse. However, the Divine Scripture in other places give direct and positive answer to this important, and to every one's interesting question.

In the former dispensation, temporal salvation was promised upon condition of obedience to the word spoken by angels, (messengers of God). When the children of Israel were pursued by the bosts of Pharaoh, God's word was, "Fear ye not, stand still and see the salvation of the their salvation. Again, in the days

one with a life boat would come to marshalled their armies against, Jusave him from a watery grave, but dah, the Lord said, "Stand still, and he would refuse to enter and thus see the salvation of the Lord," and they saw it. But the word spoken by angels was steadtast, that also every transgression and disobedience received its just recompense of reward. Witness, the destruction of the first world, the overthrow of the cities of the plain, the rejection of King Saul, etc. "He that dispised Moses' law, died without mercy under two or three witnesses: how much sorer punishment, suppose, shall he be though worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unboly thing, and hath done despite to the spirit of grace?" "See that ye refuse not Him that speaketh. For if they escaped not who refused Him that spoke on earth, much more shall not we escape,-if we turn away from Him that speaketh from Heaven." "For our God is a consuming fire." "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you. And to you who are troubled, rest with us, when the Lord Jesusshall be revealed from Heaven with his mighty angels. In flaming fire taking vengeance on all them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presneee of the Lord, and from the glory of his power." Sad fate and dreadful loss to those that neglect that great salvation.

Brethren and sisters, let us there-Lord." They obeyed God and saw fore fear, lest a promise being left us of entering into his rest, any of us of Jehoshaphat, King of Judah, should seem to come short of it. when the Moabites and Amonits Soon, soon our trials will be over,

and our conflicts ended, faith shall have obtained the victory and we all shall meet where "violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls salvation, and thy gates praise. Thy sun shall no more go down, but the Lord shall be thine everlasting light, and the days of thy mourning shall be ended; for God shall be thy glory." Therefore let us not neglect that great salvation. Yours fraternally,

LEONARD FURRY.

WHAT IS TRUTH?

"Pilate saith unto him, What is truth? And when he had said this, he went again unto the Jews."

John 18:38.

What is truth is what all men ought to be concerned to know, and I am happy to know that all may learn and know the truth. Pilate may have asked this question in mockery. As among the sages of that time, there were many opinions concerning truth; and some even thought that it was a thing utterly out of the reach of men. When, therefore, Jesus said to him. "To this end was I born, and for this came I into the world, that I should bear witness unto the truth," Pilate asks, "What is truth?" But, he not staying to get the answer, indicates that he either doubted of getting the correct one, or was indif ferent about it. Be this as it may, one thing is certain, that Pilate (though Governor) did not know what truth was, and that he did not stay to learn it. And this is the case with thousands now who occupy prominent and responsible positions in society and yet know not the

and our conflicts ended, faith shall truth; neither seek to learn it have obtained the victory and we where it only can be learned.

Supposing Pilate, being of a contemplating and comprehending mind, it is not at all surprising to hear him ask, "What is truth?" in reply to Jesus when he said that the object of his coming into the world was to bear witness to the truth. Pilate living and circumstanced as he was, could have no higher couception of truth than what was taught by the Philosophers; and as they knew not the truth, he naturally felt incredulous. The world by wisdom knew not God. How, then, can they know the truth? And as no religious system nor code of morality will stand and subdue and overcome the workings of the carnal mind except it be founded upon the truth, it was very proper for Pilate to ask what is truth? He is only to blame for not staying and hearing it from the mouth of him who was sent into the world to bear witness to it. True, Christianity is founded upon the truth of which Jesus says he came to bear witness to, and it alone will stand when all other systems have fallen. A school of Philosophers say that the purest morality is to be found in the religious teachings of the Brahmin and Buddhist books. They approve the great purity of Confucius' teaching and of other Oriental Philosophers. and assert that Christianity and other modern morals are an upgrowth from those sources. Let us examine this assertion a moment, and see whether we will find truth in it.

First and foremost stands the fact that nations beginning with a morality as pure as these systems could teach have grown with time to the

it is possible for the human body to sustain. It is barely possible that the actual lives of the Hindoos approximate to the morality claimed for their sacred books, For the Hindoo of to-day is so filthily obscene, both in religion and practice, that his religious rites cannot be even hinted at in detail. As a race they have carried religious debauchery to an inconceivable state of prostitution as a religious rite. As a people they have reached a moral and physical degradation not to be comprehended by civilized people. While the Chinese began their national moral life with an admirably devised code, and isolated from the rest of the race, they have had noth ing to hinder its development ac cording to national laws. What is the result? Prostitution forms a part of their national system, while crimes elsewhere considered hideous are practiced openly. The nation is rotten; the civilization is beastly. Greece, the cradle of Philosophers, began her national life in practical purity of public morals, and ended it only when the stamina of the race had been exhausted by debauchery. Rome, too, had her purest morals in her earliest age, and was not overthrown until the life of the people had become so corrupt that virtue was a name which no longer retained a significance. It is true the theoretical morality of their literature remained, but the lives of the very men who wrote their purest books were so vile that history to day veils them from the common gaze.

Philosophers have always taken one ing, defrauding, defaulting, divorc-

highest type of debauchery which | direction, no matter what the fountain-head has been. Their tendency has ever been downward, and has not only undermined but utterly swept away the finer qualities of a natural instinct; and all this because they were not founded on truth. With Pilate we ask, " What is truth?"

> Christianity is founded on truth, and it only will stand; but it must be founded on the truth only, or it will not stand. A house divided against itself cannot stand, says the author of truth. France, with her Papal religion, is a most hideous example of this truth. For more than a hundred years God has ceased to be a part of her national belief. Freed from the restraints of conscience, she has become more scientifically licentious than any nation on the face of the world. She is now in the most ignoble position which a civilized nation can occupy and at the same time retain even its existence. It is rare to find a Frenchman who has any conception of the words, purity, honor, chastity, or virtue. The people lack the idea. And what more can be said of Italy, Spain, Portugal, and all other Romish countries and peoples who profess the truth in hypocrisy?

And are not the morals of our own dear country drifting downward where Romanism, Unitarianism, Trinitarianism, Universalism, Independentism, Freeloveism, with all its tribes of isms-embracing Methodism, Presbyterianism, Lutherism, German Reformism, and United Brethrenism. With all these kindred associations of Romanism, Thus the systems of religion and witness the debauching of the peocodes of morality taught by the ple. Murdering, assassinating, steal-

ing, desecrating the marriage contract, &c, &c. And all these are the crimes of the learned, or, as it is sometimes said, of men and women in high life. What, then, is there to be expected of the ignorant, the low and the unlearned? It is to be feared that at the present rate of downward progress the above-named isms will sink to the depth of Hindoo debauchery before the 19th century closes. And all because the element of truth is wanting in several systems. The simple fact of a trace of truth being mixed up with the mass of errors in these systems will not save them from degradation, ruin, debauchery and shame. The whole truth and nothing but the truth can save; and this truth Pilate asked to know, but did not wait to hear or learn it.

THE TRUTH. The Word of God to which Jesus bears witness only is infallible; and the religion and system of morality built upon that will stand the test of scrutiny and criticism, and will withstand and resist and overcome and subdue all licentiousness and debauchery. On this truth stands the true church of God, which only can and does teach a pure and undefiled Christianity; and she will stand when all other systems and isms will have sunk into debauchery and ruin. It is built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone. On this foundation stands the true church, which is quick and powerful and sharper than any two edged sword, piercing even to the dividing asunder of the soul and spirit and of the joints and marrow, and is a

of truth "liveth and abideth for. ever," and is the "word which by the gospel is preached unto us." It is the "law of the Lord which is perfect, and converts the soul. This word of truth often has been and still is tried by the wiles of the devil and of ungodly men, whom the prophet says were originally made upright, but have sought out many inventions to pervert the truth. These are represented as hewing out cisters that hold no water, and as wells plastered with untempered mortar.

These, with all their worldly wisdom, know not God; and it is doubtful whether, with all their boasted arts and sciences, they have ever revealed a single truth. Religiously, it is certain they have not: for the truth is hid from these wise and prudent, but is revealed unto the babes in Christ who have learned to know the truth of "sanctifying them through thy truth; thy word is truth." And while the sciences have never revealed one single moral or religious truth, to me it is doubtful whether they have ever revealed a physical truth unaided by the visible works of God or of some remote connection with his revealed truth. While there appears to be some truths in the science of Astronomy, it is aided with the visible works of God and by the light of revelation. And so there may appear to be truth in some of the other sciences; but where is the evidence of their infallibility? Who can tell whether an established theory of today will not be upset and exploded before the century closes. The science of Medicine has its champions and discerner of the thoughts and in-learned professors, and into their tents of the heart." And this word charge we give ourselves when sick,

tions, and some of us even get well again; but this is no evidence of its infallibility, for others are sick and get well again without medicine. And again, that Doctor does not live who can tell how his prescription will act when he gives it. He knows for what the science recommends it, and how he intends it shall act, but of the certainty of its doing so he is And again, profoundly ignorant. there is no agreement in the views of the learned Doctors: they differ in their opinion of the symptoms and of the proper course of treatment.

A very remarkable instance of the uncertainty and unreliability of the science of Medicine and Chemistry has been on exhibition in the Circuit Court for Anne Arundel County, Md., sitting at Annapolis, on the case of Mrs. Wharton for the mnrder of General Ketchum by poison. The attending physician testified, under oath in Court, (and judging from the manner in which he testified it would appear he stands at the head of the faculty,) that the man died under suspicions circumstances; that all the symptoms indicated a case of tartar-emetic poisoning. The stomach of the dead man was delivered to an old, experienced, analytical Chemist for analysis, and he testified under oath in Court that he found twenty grains of tartar- strong conviction that there is very emetic in it. Another Chemist ana lyzed the liver, and testified he either of the professions. The profound tartar emetic there. A number of eminent men of the profes- ally described as the science of exsion as medical experts testified that periment; and it is evident that the symptoms, as described by the there are no rules or principles in attending physician, indicated un-chemistry, if we are to judge from natural death. One very able and the testimony of the medical ex-

and readily swallow their prescrip-|science of Medicine was progressive, and that he believed the present practice would be entirely upset in thirty years. Another said the medical nomenclature, as a general thing, is an unmitigated jargon. The defence put on the witnessstand two old and experienced professors of Chemistry, who testified that the analyses of the Chemical professors were fallacious and unreliable; while a number of physicians occupying the professors' chair as experts testified that the symptoms detailed by the attending physician indicated no poison at all, but that the man died of cerebro-spinalmeningitis, and, of course, died a natural death, or of natural causes. Under such a babble of giants, where, oh where, is truth to be Well might Pilate ask, found? What is truth?

I will give a short editorial from the Baltimore American, the ablest and most reliable paper published in Maryland, which has a reporter present and publishes the testimony verbatim. At this writing the case is in its 30th day. The editor says: "The Wharton trial for two weeks past has been little more than an arena for the airing of the opposing opinions of the chemical and medical experts, and the views have been so adverse and antagonistic as to cause in the public mind a very little fixed science or system in fession of medicine has been satiriclearned Doctor testified that the perts who have given at such length

analysis of the stomach of General Ketchum. It is expected that the trial will last fully two weeks longer, and by the time of its close there will be room to doubt whether General Ketchum is living or dead, if we are to depend on the scientists from the dead, and of eternal judgto decide the question. Before the trial is over the people will be very much disposed to regard all this scientific evidence as something nearly approaching humbuggery."

I have thus far detailed and introduced this case in testimony of no infallible truths being revealed by these sciences; and along with it I might introduce another of a mechanical character. A steam-boiler explosion occurred in Baltimore a few days ago, by which several lives were lost. At the coroner's inquest the cause of explosion was Mechanist experts, inquired into. boiler-builder experts, engineer experts, and U. S. examiner experts, were summoned to testify as to the cause of the explosion. Of these no two agreed. And we are left to ask, What is truth?

Will we find it among the learned Doctors of Divinity? Is there any more harmony and agreement among them than among the scientists in the "humbug" above referred to? The calm observer answers No!

The only agreement between Doctors of Medicine and Doctors of Divinity is to disagree. We leave

their theoretical views as to the tify them through thy truth; thy word is truth"; which is the New Testament Scriptures. And they who teach the nations the first principles of the oracles of God, to wit: Repentance from dead works, faith in God, embracing the resurrection ment, and baptizing those who repent and thus believe in the name of the Father, and of the Son, and of the Holy Ghost, and their laying on of hands in prayer on those who thus repent, believe and are baptized, and teaching them to observe all things the Lord has commanded, are the true disciples of Christ, and have the promise of His presence with them to the end of the world, and consequently will never fall; and these, thus taught and baptized, united, join the Church-the Body of Christ on earth-which is the ground and pillar of the truth; being all baptized by the same Spirit into the same Body, Christ. "Who shall separate them from the love of Christ, neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

Dear readers and friends, I hesitate not to declare to you before God, angels and men, that the Church of the Brethren, known as the German Baptist Brethren, is that Church; and is builded on the them in despair of finding truth solid foundation of God's word and among them, and join with Pilate its doctrines, which are the doctrines to ask Jesus, What is truth? and of the Son of God, and it will stand will add, Where is it to be found at when the heavens and the earth will this writing, January, 1872? The pass away. Her unity and strength first He answers in His prayer to were demonstrated during our civil God when he says: "Father, sanc- war of the rebellion. The doctrine of Christ in his Church is, Love truth, and the truth shall make you your enemies and do violence to no free. man, &c. During the war family ties were severed and Father against son, and brother against brother, were arrayed one against another on the field of battle; Free Mason against Free Mason, Odd Fellow against Odd Fellow, &c. And what shall I say in reference to our pretended Christianity? Here was Roman Catholic against Roman Catholic; Episcopalian against Episcopalian; Presbyterian against Presbyterian; Methodist against Metho dist; Lutheran against Lutheran, and so on to the end of the sects and isms. But where were the Breth ren, the children of truth? At home, loyal to the Government God had given them for their protectionraising neither an arm of offense nor defence against the Brethren nor their fellow-men. The Brethren North, the Brethren South, the Brethren East, and the Brethren West, all stood on the same foundation-Christ, the Rock, and His Word of Truth.

To this Church I earnestly entreat and invite you to come. Here you will not only be baptized strictly in accordance with the formula laid down by the Savior, (Matt. 28:19,) but you will be taught the observance of the Lord's Supper, with its accompaniments of feet-washing and the communion of bread and wine, in remembrance of Jesus; and taught and aided in the absence of every commandment of Jesus, freed from every human tradition and commandments of men. And by believing in Jesus and continuing in his word, then are ye His disciples

D. P. SAYLER.

For the Visitor.

LOOKING ACROSS THE RIVER.

When I read Moses' prayer for permission to cross the Jordan and see the promised land, my head is filled with emotions of profound sympathy and sorrow. It seems so very, very sad that such a good and great man should have come to the very border of Canaan, and for the sin of others been turned back to wander forty years in the wilderness. Perhaps the thought of that goodly land and the hope of finally entering, helped to sustain him all those years of trial in that dreary desert. Again, he draws near and enters that part of the promised possession on this side of Jordan. He can see across the river, and his head is filled with longing to go over and see "that goodly mountain and Lebanon." Out of the fulness of his heart he utters that affecting prayer to God for permission to cross over Jordan. He earnestly prayed; but, because of his own sin, his prayer is not granted. How pathetic is his plaint to Israel is this: "But I must die in this land; I must not go over Jordan." At the command of God he goes up to the top of Pisgah, and, gazing beyond that river that he dare not cross, he feasts his vision on the beauties of the landscape spread before him. No doubt, as he stood there, his prophetic soul was filled with visions of the future, and with hope for the glory of his people whose interest he so ardently indeed. And you shall "know the sought, and from whom he had borne

so much. I wonder if he could see of our kindred have ever returned from Pisgah "the holy mound" from the Heavenly Canaan, bringupon which he afterwards appeared ing us of the fruit of the land, yet with his great antitype amid the glories of the transfiguration. What an abundant entrance he must have had into the Heavenly Canaan, to have been so highly favored as to come in his celestial body and talk with our Lord in the very place he so much desired to see while in the flesh. Moses was fully pardoned, but God, in his wisdom, saw fit to deny his request. Perhaps it was intended as a solemn lesson for the children of God in after ages.

For the transgressions of others we have all been wandering in the "wilderness of sin." Full forty years some of us have traveled up and down that dreary waste, crossing and recrossing our own pathway till we were sore of foot and sick at heart. And all that time we were not without our aspirations for a higher and better life. In the breast of some this desire may have been weak and faint as the dying throbs of the wounded dove in the hands of the fowler; but still we had them, and in some they were strong enough to constrain them to make an effort to leave the wilderness and start toward the country east of Jordan. And as we journeved in this direction - toward Jesus and the Church-our aspirations increase. While in the wilderness they were for pardon and peace; but, having come as far as Gilead, it is then we "cast a wishful eye to "Canaan, fair and happy land" It was then that Moses uttered that affecting prayer; and it is only then that we can fully

Jesus, the prophets and apostles. have now and then cleft the dark clouds of mortality and given us glympses of immortal life: "They are as the angels of God in heaven"; "We shall be like him, for we shall see him as he is"; "And he she wed me a pure river of water of life. clear as crystal;" " And there shall be no night there, for the Lord God giveth them light; and they shall reign for ever and ever." It is impossible to imagine the glories of Heaven. Paul says: "It hath not entered into the heart of man to conceive of the things that God hath prepared for them that love him." But we know this, that we shall be satisfied when we awake with his likeness. In that goodly land beyond the river of death.

"Saints of all ages in harmony meet. Their Savior and brethren transported to

While anthems of rapture unceasingly roll, And the smile of the Lord is the pearl of the soul."

These are some of the things we see when, in imagination, we ascend to the top of Pisgah and look beyond death and the grave. If we should, through the mediation of Jesus and the instruction He has left us in His Word, have come as far as Gilead and Pisgah, and yet never be permitted to enter the promised rest, our failure will be from the same cause that Moses' was-because of our sin. Can there be a condition more unspeakably wretched than that of the person who has entered the church militant, and, in consequence of again enter into the spirit of that prayer falling into sin, fails to join the and make it our own. Though none church triumphant? The apostle

them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandments delivered unto them."

Our Lord has told us that: "That servant that knew his Lord's will and did it not shall be beaten with many stripes." "Of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing?" If the angels ever weep, it would surely be to see a child of God turn and "crucify to himself the Son of God afresh and put him to an open shame."

"I pray thee, let me go over and see the good land that is beyond Jordan; that goodly mountain and Lebanon." Oh! may our aspirations end in full fruition.

E. WILLIAMS.

For the Visitor.

PURE IN HEART.

BY D. B. MENTZER.

"The pure in heart shall see God." So said our blessed Savior when He preached His extraordinary sermon on Mount Olivet. Human teaching is fallible; but we are forever persuaded that every word that fell from the sinless, blessed lips of our dear Jesus is true and infallible. the sacred utterance He taught heart purity; and pureness of heart is the condition upon which we shall see God. Every Christian greatly

Peter says: "It had been better for | The heart here is the same in meaning as the mind, which generates thought and reason and will; and this mind of ours, in a Christian sense, must be pure. The Christian seeks for this grace-purity of heart. He sighs for it, he prays for it, he lives for it. God's chosen few and scattered children, in all ages, have sought for it, because it is essential to a godly character.

> We should all strive to possess this pearl of great price. Word of God abounds in admonitions to attain to and preserve this most precious grace. It was the chief excellency of the men and women of the Bible who feared God and kept his commandments. Enoch possessed this characteristic of god-It was commanded to Abraham: "I am the Lord thy God; walk before me, and be thou perfect." David cried after it, and rejoiced over it. Solomon commends it. The prophets preached it. Old Testament is animated by this high call: "Be he holy."

None the less, nay far more, do the newer revelations enjoin this duty. It is certainly the very marrow and kernel of Christian experience. Without it faith is faithless, hope is hopeless, and charity, the greatest, is not charity. Then, my dear fellow-Christian, let us be on our guard; let us "examine ourselves" in the light of God. O, let us draw nigh to God daily, and tell him to search us, and try us, and prepare us to meet Him in His refulgent glory; for we shall not behold Him without pure hearts. May the Lord work within us and bring every thought and act to the obedience of His Word, that our motives needs and longs for pureness of heart. may be pure, and our words also.

and, although in the world, to let me how brother James Quinter, our light shine. May he help us to keep unspotted, and at last give us, unprofitable servants, a Home in Heaven.

Waynesborough, Pa.

For the Visitor.

A "Macedonian" Call from West Virginia. .

It is encouraging to every lover of the Master's cause to see and hear how the truth is progressing, and how the borders of Zion are enlarging. And when we see how every effort properly put forth seems to insure the blessings of God to be vouchsafed to fellow-mortals in bringing them from darkness and confusion to light, surely we should be prompted to use greater efforts and make greater sacrifices. A tour of late throughout a portion of the Northwest part of West Virginia forcibly brought to my mind and caused me to consider the importance of a more thorough system of evangelizing those sections of country almost at our doors. Home Missions should engage our attention. West Virginia is almost surrounded by the Brethren in organized congregations, and yet there are thousands within her borders that have never heard the Brethren preach. And I do not think I have ever been among a people that were more ready to receive the truth than the people of this State. Near the borders of the State of Ohio, Pennsylvania and Maryland there are flourishing congregations, and for this there is a cause. Years ago Brethren came over from the States and sowed the Gospel seed, and now, behold how

some years ago, was sent for and came over and preached, and baptized a few. The leaven commenced working, and to-day there are hundreds that now belong to the household of faith in that section. On the borders of the State adjoining the old mother State of Virginia, in close proximity to the counties of Rockingham, Augusta, Bottetout and Roanoke, wherein there are numerous Brethren, there are also flourishing congregations--the result of the penetrating influence that penetrates from those bodies of believers. It has been but a few years since the banner of truth in its simplicity was first unfurled to the breeze in this section, somewhat remote from the borders of the State. And now, while the leaven is penetrating farther and farther into the State from either border. here it is expanding out on all sides, and we hope the day is not far distant that we may see the waves meet and hold the State in the embrace of a true Gospel. But there is one important thing lacking-it is a want of Ministerial labor. The congregations in the State have their due proportion of laborers, and I have every reason to believe they are active and zealous, but the field is so very large, and the cries for spiritual food so great, that it is impossible to feed all. The poor Minister is often in a "strait between two." Those of his household must have "temporal means," and hungry souls flock around often and beg for an appointment here, there and yonder; and many times those entreaties and his love for souls induces him to make appointit has flourished. One brother told ments that to fill causes losses at

home that he is ill able to withstand.

Shall the cry of hungry souls go up to God and there be none to "go into all the world and preach the Gospel." Erethren of Ohio, Pennsylvania, Maryland and Virginia, can you not do something in this direction. At least once a year make a "raid" upon the strong holds of satan in this State, two by two, coming at different times, and much good may be accomplished. You will find open hearts to receive you, and eager ears to hear you, but not a wealthy people. So much the better, it may be, for the acceptance of the religion instituted by Him that was "meek and holy in heart." Now that we are having an important Railroad running through the body of the State, easy access to our country may be had from all sections. How many will feel it their duty to come, and how many their duty to say we wil send laborers into this "Macedonia?" Just think of it, Brother: very probable that any mission you make out here will result in the conversion of at least one soul, and in heaven to meet that one soul that otherwise might have been consigned to eternal ruin! That thought is enough to silence any ordinary objection. Shall we have a response to our entreaties in time, and see the result in eternity? or shall there be no response here, and none in eternity except the wail of lost and ruined souls!

J. S. FLORY. Fayetteville, Fayette Co., W. Va.

we speak not with the loved but feel their presence.

For the Visitor.

Preach the Word in Life and Conduct.

Preach the Word; be instant in season and out of season; reprove and rebuke with all longsuffering and doctrine.

Paul to Timothy 4:2.

Dear Brethren and Sisters: While we were reading the many good advices given in the first number of this year's Visitor, to our comfort and satisfaction, thought occurred to us whether we were doing what we could to fill the injunction of the Apostle; and when we hear the many calls through the Visitor, and other sources, to preach the Word, and assuming that we may preach the word by communicating through our periodicals, as set forth by our brother Editor, and in view of our great want of spiritual help to make the effort to labor in the cause of the Master.

The Apostle, in delivering the charge to Timothy, no doubt, felt the importance of the matter. So ought wethere being interests at stake reaching the far-distant future and of momentary concern to the whole human family. "For," says he, "the time will come when they will not endure sound doctrine," &c. And we conclude, from what little observation we have made, that that time has come when men have "itching ears," preferring something of a more sensual nature than the simple Truth as it is in the Gospel. We, therefore, find it very difficult and much labor necessary as preachers of that Word which alone can fit the individual to be an heir of glory. Well, what shall we do? Give up? Oh, no! Preach the Word! It says to us, then, "be faithful, be true, be strong," if, perchance, occasionally, one poor sinner will turn to God-there being more joy Deep is the joy of social silence when in Heaven over the one that went astray than over the ninety and nine that went not astray. We were made to rejoice

faith of a few individuals in coming turn, for why will ye die in your sins." several miles, quite early in the morn ing, through the cold, and while the ice had to be broken through, to follow the great exemplar and the shepherd of the sheep, and to hear, we hope, the voice, "this is my well-beloved, in whom I am well pleased"; and why? because of their? obedience. And they are now, brethren and sisters, in the fold, and may go in and out and find pasture with us all in the church and in the Word of God.

And just here we drop a remark Dear brethren, we may all preach the Word. Not only is the minister re quired to preach, but all may work, and all should work, even to the weakest one in the church. None are so poor as not to possess one talent. Oh! breth ren, we have often thought if all could be made to feel that we must put our talent to the usury, the church would prosper much better, and we would not so often have vacant seats at our places of meeting; but the difficulty with us is, that we throw the responsibility on some one else, and especially in matters that we think do not come directly under our notice. But this will not do: we must seek opportunity to do good. Our blessed Savior was always found administering to the wants of suffering humanity. Well, if we would be like Him, we must assimilate ourselves to His character. That character always shone brightly, and this we can only do by acts of righteousness. It is not the hearer of the law but the doer that is blessed in the deed. (James 1: 25.) Now, if righteousness consists in doing good, and we be not of this class, and the righteous scarcely be saved, "Where shall the ungodly and sinner appear?" Your doom seems to be fixed, poor deluded souls that feed upon the wind.

on last Sabbath to see the unfaltering In the language of the Poet, "Turn, Let me invite you to the Savior, and make your soul's salvation pr cious and of great price. He has taken upon Him the sins of the world, and offers you salvation on the easy terms of the Gospel. Will you heed the many calls that have been made to you, and be loosed from the thraldom of sin by becoming obedient to the service of the Master and to the knowledge of the Truth? Do you ask what is Truth? I hear so many ways pointed out by the different so-called preachers, that I would say to you learn of the Savior himself. He says, "My Word is Truth." Then have recourse to that word which is able to save your soul.

> And, brethren, let us show to the world more of that unfaltering confidence we have in the promise when He says, "And lo! I am with you always." And, therefore, show by your walk and chaste conversation that we are preaching the Word in a quiet, telling way, and it certainly will indicate that form of godliness that becomes a Christian to the end, that we may be saved in the coming of the Lord Jesus Christ.

Your unworthy brother, J. C. L. Franklin Grove, Jan. 27, 1872.

LIVING SACRIFICES.

In other days, how many living sacrifices were offered up on heathen altars. These human sacrifices were not found alone in heathen temples. Even the Israel of God, chosen to be the peculiar people, to whom pertained the covenant and the promises, even these were found presenting their sons and daughters unto Moloch. To whom in our day are parents offering their children?

Christian Mothers of America, to

whose altar are you bringing your sons and daughters?

When looking forward to the coming of the little one, what a stir of preparation, that it may be suitably appareled. How many eager visits are paid to the goddess fashion, to inquire as to the most approved style for the tiny robes! Next, the god Mammon is petitioned to grant a fitting blessing in golden ore for the expectant visitant. In many instances such are the preparations for the gift of the Great King. While all fitting adornment is made for the beautiful casketthe body-oh forget not to beseech earnestly, the Great King, that He will send his choicest gifts of grace, that the precious soul may have meet adornment. Covet earnestly for your precious immortal, the best gifts. As you fashion with dainty care the delicate little garments. inweave in each, earnest petitions that your precious one may be adorned with the garments of salvation, and ever be kept unspotted from the world.

As t e child advances in age, how often we hear; "There darling run show your pretty new dress or coat to Mrs. D!" Then again, "Mary have on her handsome new cloak and furs, and tell Jane to take her down broadway!" Thus your child is early taught the love of display—early presented to the goddess of Dress, and laid thereon a willing victim.

Then, too, your sons and daughters must be sent to the most fashionable schools, not because of their superior intellectual merit, but because the sons and daughters of wealth there attend. What is the home education—what manner of conversation is there heard? Do they not see and hear a great deal of talk about the style of this or that article of dress or furniture, or else stocks and the money market form the theme of discourse.

Where One hundred dollars is laid on the altar of dress—it is difficult to raise even five dollars for the cause of that blessed Saviour who bought us with His own precious blood.

As your children grow in years you wonder they do not give themselves to God's service you have prayed for them, and had family prayers.

But your children have watched your life, and have seen, while you told them Religions' ways were ways of pleasantness, yet you, in your daily life have sought with greater earnestness, the riches of this world. Having, yourselves, brought your sons and daughters, living sacrifices to the god Mammon, how can you expect them to turn from his altar.

Christian parent, as you look about you, do you not see it is the crying sin of our day—this offering of our children to strange gods—You say you are but one, what can I do to stem this current of evil? to hinder this growing love of Dress, that leads so many young persons to ruin?

Do right yourself, and train your children to "Seek first the kingdom of God and His righteousness," thereby you will strengthen another to take a step in the right direction.

Christian Mother, by the mercies of God, give your children to His service; then, as the years roll on, they will come with glad heart to devote themselves, soul and body to His service, which is perfect freedom and will bless you, that in the dawn of life you presented them at God's altar, as Living Sacrifices.—Selected.

Flattery is an ensnaring quality, and leaves a very dangerous impression. It swells a man's imagination, entertains his vanity, and drives him to doting upon his own person.

THE COMING OF CHRIST.

When are we to look for it? Continually; now; all the time. There is something very graphic and solemn, as every reader of the Scriptures must have observed, in this: that they are constantly warning men, admonishing them to be ready—to be expecting, and ever looking for this event. "Behold I come quickly," is the last utterance of Christ, and the air has ever since been quivering with the accents, "The day of the Lord shall come as the thief in the night."

But men say, It is now nearly two thousand years since the admonitions were given. It must be evident therefore, that the Apostles and early Christians were mistaken in supposing that the coming of Christ was near. No, they were not. It was near. It is always near. It is liable to come, and may come at any time; and so it has been during all these eighteen hundred years. in times of commercial crisis men are just on the verge of failure, and may fail at any moment; as the thunder cloud, which looms up and lowers in the sky, may launch at any instant its fiery ball upon house or tree; as the soldier in the vortex of battle, with balls all through the air, and shells bursting over his head, is near death and at any moment may fall - so is the coming of Christ. It is near at hand all the time. Under South America there are always slumbering earthquakes, which at any hour of the day or night may shake the continent and topple down its cities. This world of ours stands close upon the next, and at any instant of time may be dissolved into it; just as the mist that creeps up the mountain side may, while yet we are looking at it, dissolve into thin air. It is as if a ship, on nearing the shore, had been beating about for a ong time in the fog, liable at once to strike the rocks; or as if one might wake Editor of G. V.)

in the night-time and listen, he might hear the clock strike at any time. Or, to use the language of another, "as a crumbling arch hangs, we know not how, and is not safe to pass under, and may fall at any moment; so creeps on this feeble, weary world; and one day, before we know it, it will end."

Christ's coming is as if a man were walking right along the verge of a precipice—always near it; a step, and he is over it. So near to every age since the Aposles, so near to us is this great event, the Second Coming of Christ.

Aud we are assured over and over again, that when it comes it will take men by surprise; that it will come suddenly like the Flood, like the overthrow of Sodom. And it will come thus suddenly because men will not be looking for it, will not believe it is near. Because it has not been, men will reason that it will not be in their day. Is that good reasoning? Because I did not die last year, am I to infer I will not die this year? Surely there is a day when Christ will come; and men will reason then as they do now, as they have heretofore; and the logic will be as good for them as ours is for us. - Selected.

PULPIT BIBLE-READING.

(We are glad to find in the Examiner and Chronicle, a Baptist paper published in New York, a sanction of the practice which generally prevails in the congregations of our brotherhood, as we do in the following article, of reading the Scriptures, in our devotional exercises of public worship. This practice has much to commend it. It however, should be judiciously done. And there are suggestions in the article which may, if considered, help to make it what it should be—edifying to the hearers. Editor of G. V.)

in the public service of the sanctuary, has always been regarded, by those who acknowledge their divine origin and authority, as an exercise of peculiar importance and appropriateness. Their place in the Christian economy as the "Oracles of God," the only authentic declar ation of the Divine purposes, and the spiritual pleasure and profit felt to be derived from their sacred pages, would alone suffice to confirm the practice as eminently proper and benificent. there is, furthur than this, a real necessity for such public reading of the Bible. For although we are, beyond all others, a reading people, and although with us, thanks to the printing press, Bibles are plentiful and cheap, there it no reason to apprehend that many in our congregations derive their entire knowledge of the Divine Word from what they hear of it in the sanctuary

We cannot, therefore, but regard as exceedingly unwise any inclination to omit or slight the exercise of public Scripture-reading. That there is a ten dency so to do-with most, probably, entirely unintentional-we have not unfrequently observed, especially in the case of those who have an unfortunate weakness for long sermons. But it is certainly a great mistake to crowd out of a Christian service, for any cause, so ap propriate, so really necessary an exercise. It by all means should be retained and made use of, whatever other service be omitted or curtailed.

A great deal depends, however, both in regard to the pleasure and the profit to be derived from this portion of the sanctuary service, on the mannner of its tures springs from just this cause. The A vicious elecution, for remedy, then-aside from that careful example, may so distress a sensitive car, training in elocution which every candior even disturb the whole congregation, date for the ministry should have during as to nullify completely whatever satis- the preparatory course-lies in the earnfaction might be drawn from the exercise. est study of the passage to read, in orde:

The reading of the Holy Scriptures, Every one knows, likewise, how vastly impressive, both to ear and heart, the same passage becomes when read with spirit and carnestness. So much, indeed, may be gained by good reading in rendering the ministration of the pulpit acceptable to the hearer, that it is surprising how little real effort is made by clergymen to obtain command of an effective elecution. It may not be quite correct to say of a good reader that: "Truths divine come mended from his tongue, , it is true that the solid gain of a good style of reading over the slovenly, drawling, indifferent, lifeless manner far too common in the pulpit, renders the former something to be desired before rubies. It is possible so to read the Scriptures as to secure for them the earnest, thoughtful attention of every one present, young and old alike. It is also possible-and alas, how frequent!-so to read as to make the service an almost intolerable bore. With any other book it would certainly be insufferable. number of good speakers, and even of fair readers of sermons, is very greatly in excess of good Scripture readers. And this fact suggests at once the cause and the remedy-partial at least-of the fault under consideration. The cause lies mainly, we think, in a habit of reading words rather than thoughts-that is, in such a merely mechanical rendering of the words as shows that no proper effort has been made to enter into and

master the thought of the psasage, to

catch its hidden spirit. Without this there can be no true elocution, and we

are satisfied that a great deal of the slov-

enly, indifferent reading of the Scrip-

that the thought of the inspired penman | may be clearly apprehended. Then dered with something like the animation of the Masonic fraternity, or the order of and earnestness of an original product- Old Fellows. The question set me to

But again, much depends upon the wise selection of the passages to be read, and something also upon the length of While there is such to commend in the prominence given to the reading of the Bible in the Episcopal Church, we think it an error to require so large an amount at each service, or so rigid an adherence to routine. A discreetly exercised liberty of selection would seem more constant with the spirit of our churches, and a less amount, chosen with care, and well read, be more likely to prove effective than any inflexible straitjacket of form, however ample. perhaps an arrangement by which the greater portion of the Bible should be be read within reasonable time-for the benefit of those who do no private reading-without binding down to any exact order or limit, would add to the interest and the instructiveness of the exercise. And the reading should always be by subjects, in place of the arbitrary and often confusing division of chapters.

Let pastors endeavor to throw more life, more earnestness, more pleasing variety into their reading of the Scriptures, and we are sure they will find a new interest awakened in their congregation in the best of books. And if, at the same time, they will briefly and clear ly explain to their hearers what it is all about-who wrote the passage, and why-there will, it may be grow out of the exercise a curiosity to know more of the wonderful volume concerning which there is now so much lamentable ignorance. - Selected.

Why should I join them.

Sometime ago I was asked the queswhen it comes to be read, it may be ren- tion, why I had not become a member thinking, and after thinking earnestly and seriously, I could not think of one good reason why I, or any other Christian, should become a member of these or any other secret organization. thinking I thought this way:

- 1. I need not join them in order to become holy or happy, for the religion of Jesus secures to me both holiness and happiness without the aid of any secret organization.
- 2. I need not join them in order to find opportunities to do good to my fellowmortals, for I have more such opportunities now than I can properly improve.
- 3. I need not join them in order to get temporal good, for God has promised me that, being a Christian, I "shall not want any good thing;" that my bread shall be given me, and my water shall be sure " This covers the ground, and I need not go to them for any good thing, because God has promised to supply all my need; and Lis promise is sure to be fulfilled.
- 4. I though furthur. I need not join them in order to get a support for my wife and children "when I am gone;" for if they live longer than I do, my God has promised to be a husband to the widow and a Father to the fatherless. And if he is my wife's husband and my children's Father, surely they will be well taken care of, without my being an Oddfellow or a Mason.
- 5. I need not join them in order to get to heaven, for they do not pretend that it is essential to salvation that men join them; and besides this, my Lord his promised that he will give me grace and glory; that "he will guide me by his council, and afterward receive me to glory. And that is enough on this point.

Now, thought I, if I need not join sinners, should be regarded with myself, or in order to find opportunities to do good to others, or in order to recieve temporal good for myself or family, or in order to get to heaven, why should I join at all? Why shall I do what there is no use in doing? This is the way I thought. Did I think right? Reader, what do you think about it? - Selected.

OUR NEXT ANNUAL MEETING.

Our approaching Annual Meeting is looked to by many, and should be looked to by the whole church, with interest. It should not be forgotten that matters of importance will be before the Council. quently, the church should avail itself of every means within reach to be fully prepared to meet the responsible work that will devolve upon it. The work to be done will not devolve upon the Elders or official members, or upon any particular number of the members of the church. Whatever active and public part some may take more than others, the views of our Brotherhood, in regard to the liberty and duty of all the members of the church in transacting the business of the church and our order of doing business, are such that no member is entirely exhonerated from duty or service. Every individual member, as a general rule, is permitted both to speak and vote in our Church Councils. This being the case, all the members of the church, both male and female, should feel a share of responsibility resting

them in order to become holy or happy interest by all the members of the church, and all should exercise their influence judiciously, to have everything acted and settled by the church according to the Gospel. No member of the church should feel that he has no influence to put forth in doing the business of the church. Every real member of the body or church of Christ has an influence; and for that influence each will be held accountable. Does not and will not every member of the church feel a concern and care for the success of the church? And that care will, at times when the church has trouble and difficulties to meet and dispose of, rest with weight upon the heart of every faithful disciple of Christ. And we are told what we are to do when we feel a burden of care upon the heart: "Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time; casting all your care upon him; for he careth for you." (1 Peter 5: 6, 7.)

Then, when we are troubled, or have great care and anxiety, we are to humble ourselves and cast our cares upon the Lord; that is, we are to go to the Lord, and unbosom to him our grief and care, and ask him to relieve us, or to help us to bear our trouble; and if we humble ourselves before him, and trust in him, he will help us. And how are we to humble ourselves? There are different ways of doing this. our purpose at this time will be best answered by referring to the way in which David humbled himself. upon them. And any measure that He was troubled at the unkind is likely to effect the unity, the treatment of his enemies, and he purity, the prosperity, and the effi- humbled himself before the Lord. ciency of the church in converting and cast his care upon him; and he

myself with fasting." (Ps. 35:13.)

And as there is considerable anxiety felt by many of the brethren and sisters in relation to the business that will be before our next Annual Council, we trust they will humble themselves under the mighty hand of God, and cast their care upon Him. We kindly remind them of their privilege, and also their duty, under the circumstances under which we are brought, and hope that every brother and sister will be much engaged with the Lord in prayer for the presence of His Spirit and the interposition of His Power at the Annual Council, that whatever is done may be done in harmony with the Gospel, that the blessing of God may crown the work of the meeting with success, that the church may be furthered on her glorious mission of Christian reformation. And that our prayers may be more likely to prove effectual, let us with David "humble ourselves with fasting." For uniting fasting with prayer we have divine authority and the sanction of the faithful in different ages of the world. Our Brotherhood justly regards fasting as a duty, and our Annual Meeting of 1867 recommends the observance of it. The Twenty-Third Query and Answer read as follows: "Do not the Scriptures enjoin fasting in connection with prayer as a frequent service, and will not this Meeting recommend it as a means of promoting a higher degree of perfection and holiness? Answer. We think that according to the Scriptures fasting interests of the church or the gospel, in connection with prayer is a ser- with it various doctrines and ordin-

tells us how he did it: "I humbled it, and we earnestly exhort the Brethren not to neglect this duty and privilege as a private institution, (Acts 10:30,) and that in important cases it should be enjoined upon the members as a means of sanctification for important duties." (Acts 13: 1-3.)

> Dear brethren and sisters, we kindly remind you of this decision of our Annual Meeting, and hope it will receive due attention. And we think it is made the duty of the teachers in the churches, according to the closing words of the article, to enjoin it upon the members in important cases. We submit it to the consideration of our ministering brethren whether the impending cases are not important ones.

> Perhaps it would have been well for some day to have been fixed as a day of fasting and prayer, but as this not been done, we do not feel like specifying any particular day, but think it best to leave it with the members to choose the day which they may find most suitable to be observed in the manner recommended. But let it be, indeed, a day of humiliation and prayer; and let not the praying for the approaching Council be confined to one day. Let it be a prominent subject in our prayers, both before the time of the Council and while it is in session.

In one of the Parbles the Savior says "The kingdom of heaven is as a man travelling into a far country, who called his own servants and delivered unto them his goods." (Matt. 25: 15.) The goods, we presume, may represent, in general, the vice that is attended with great ances. If we, then, claim to be the advantages to those who observe servants of the Lord, we should be faithful to the trust committed to polished granite. So the even consistresponsibility and act accordingly—the rough, flinty angularities of some with the caution, discretion and wis- among whom we move, until by-and by dom which the eternal character of shall appear the solid surface of Christhe subjects involved so loudly call tian character, reflecting the glory of the for.

Will our brethren conducting our other papers in our fraternity give the subject of prayer and fasting in connection with our next Annual Meeting a thought, and if they agree with us upon the propriety of right, consistent Christian, it observes fasting, will they unite with us in calling the attention of the Brotherhood to it?

J. Q.

The every-day Life.

Some one has said that Christians are the only Bible some men read. Paul speaks of the Corinthians as an epistle known and read of all men. As our lives are made up largely of common, everyday facts, the extent of most men's influence, in the way of example, is limited by these. You may carry only a rushlight, but if that is only kept trimmed, and burns with a steady, constant flame, it may eclipse in effect the brilliancy of the calcium light, which now and then flashes out in the lines of some great

active efforts for Christ is added this pas- comes, and the afternoon is given up to sive influence, which flows from the ex- repose or pleasure. Whoever stands at ample of every-day life. The little the Fifth Avenue gate of Central Park things which make up our daily life may of a Sunday afternoon, will see a class through its crystal waters is mirrored the music, dancing, drinking, bowling, and

We hope we shall all realize our ent flow of our lives may be wearing off Creator.

> But there is another view which, though not so pleasing to reflect upon, yet is just as essential to our usefulness, namely, our so-called little inconsistencies. While the world takes notice of the upwith keen penetration his defects, and is influenced even more fully by them. The home, perhaps, mirrors a person's character better than any other place but how few would like to have the characters, as there reflected, exposed to view! In the closet, at the family altar, at the table, around the hearth-stone, there should be scuh a halo it will follow us, and no darkness of sin shall be able to dissipate it. - Selected.

Desecration of the Sabbath in New York.

On the fearful disregard of the Lord's Day in New York city a correspondent of the Boston Journal writes as follows:

It is easy to see the gradual introduction of continental ideas of the Sabbath into this city. The churches are usually It is pleasant to think that to all our well attended Sunday morning; dinner be like the influence of a gentle rivulet, of citizens, merchants, bankers, literary which has hewn out a new course, and men and others, going for a ride, that encounters in its path the hard rock, over five years ago could not have benn inwhich its pure waters ceaselessly flow, duced, on any consideration, to so use grain by grain removing its protruding the afternoon of the Lord's day. On angles, and atom by atom its flinty un- the Bowery and Third avenue there are even surface, until, after long years, five miles of pleasure places open for

women and children. fashionable and so-called places of amusement, theatres, opera-houses, and wellknown halls, are open on Sunday nights lectures are common on literary and comic subjects, with broad burlesques. One of our churches was opened on Sunday night for a service purely secular, and some clergymen have taken Sunday night to give secular lectures; one announces his subject on "Work and Play." Unable to get an audience on religion, he is trying some other theme. This shows the drift of things; the old laudmarks on Sunday are being rapidly obliterated. With continental fashions comes continental Sunday .- Selected.

True Love.

Many women suppose that they love their husbands when, unfortunately, they have not an idea what love is. Let us explain it to you my dear lady. Lov. ing to be admired by a man, loving to be petted by him, and loving to be praised by him, is not loving a man. All these may be when a woman has no power of loving at all-they may be simply because she loves herself, and loves to be flattered, praised, caressed, coaxed, as a cat likes to be coaxed and stroked, and fed with cream, and have a warm corner.

But all this is not love. It may exist, to be sure, where there is love; it generally does. But it may also exist where there is no love. Love, my dear ladies, is self-sacrifice; it is a life out of self and in another. Its very essence is the preferring of the comfort, the ease, the wishes of another, to one's own, for the love we bear them. Love is giving and

for games of various kinds, with theatres, blotting paper or a sponge, sucking in lager beer saloons, and gardens, and at- everything to itself; it is an outspringing tended by tens of thousands of men, fountain, giving from itself. Love's mot-Some of cur most to has been dropped in this world as a chance gem of great price by the loveliest, the fairest, the purest, the strongest of lovers that ever trod this mortal earth, for concerts and entertainments. Paid of whom it is recorded that he said: "It is more blessed to give than to receive." Now, in love there are ten rec ivers to one giver. There are ten persons in this world who like to be loved and love not, where there is one who .knows how to love. That, oh my dear ladies, is a nobler attainment than all your French and music and dancing. You may lose the very power of it by smothering it under a load of self-indulgence. By living just as you are all wanting to live-living to be petted, to be flattered, to be praised, to have your own way, and to do only that which is easy and agreeableyou may lose the power of self-denial and self-sacrifice; you may lose the power of loving nobly and worthily, and become a mere sheet of brotting paper all your life. - Selected.

For the Visitor.

Who will do Likewise?

We know very well that Josus said to the disciples that when they gave alms they should not give to be seen of men, for if they did, they had already all the reward they could reasonably expect. But we do not suppose that the Savior, by the use of this language or instruction, intended that not anything should be spoken or written of charitable acts or deeds done forom pure motives, to the encouraging and drawing the attention to the exercising of God pleasing and man benefitting principles of charity, or the Savior would not have drawn public attention to the not receiving. Love is not a sheet of widow's mite given from such pure motives and faith in God. imitation of others and encouragement (not flattery) of those who may be referred to to continue to act benevolently as God may prosper or give ability to do in justice to themselves, we take this method of returning our hearty thanks to the various branches of the Brethren Church who assisted us with means to build us a comfortable house of worship in the Mineral Creek Branch of the Church, in Johnson county, Mo. The advantage we have realized during the unusually long, cold spell of winter weather has helped to move us to make known our grateful feelings toward allnot forgetting the kindness of those business men of Warrensburg who helped us to the various kinds of materials needed at about cost, and our old friend Ridings, the banker, who gave us a present of an X, and other friends who gave us smaller amounts; their charity is largely appreciated. among those who gave and helped us, we have by no means forgotten the charity and kindness of an old Brother of Ohio, a carpenter by trade, who cam among us and worked seventy five days free of charge; and before leaving u bought us dishes, knives and forks, spoons, &c., to the amount of about sixty dollars, all for the use of the church-house, and presented them to us, with a Bible and Testament, wi annexed. Now, certainly all such contributions as referred to in this article, when made from right motives, will be as bread cast upon the waters and secure blessings to the donors or givers many days hence.

relieve and favorably impress toward us thought we did wrong in laying out our sually cheerful and happy appearance. means in land to the extent that we

Thus, for the | did, thereby disenabling ourselves to build without help. None of us who moved from the Covington and Harris Churches, with one excep-Creek tion, bought more than a quarter-section of prairie, with small improvements, and 28 acres of timber, and thought we had enough left to build with and live upon; but the expense of living and improving went far above what we anticipated. The effects of the war in the destruction of property, made everything dear: so that we think, in reference to our land purchase, our moderation may be seen and known by all men.

Signed in behalf of the Church. JOHN HARSHEY, S. S. MOHLER.

Cornelia, Missouri.

Family Circle.

HOME MADE HAPPY.

It was near the close of an afternoon in spring, as I was traveling slowly on horseback in a retired part of the country, that I observed in the heavens the clear indications of an approaching storm, and began to look about with little anxiety for a lodging and shelter for the night. I looked for some time, in vain, and rode for several miles over a lonely and unfrequented road, without much prospect of gaining a shelter from the rain, whose drops were beginning to fall, and from the wind which was fast rising into a furious gale. At length, however, emerging from a long and dreary wood, I be-Now, a few words out of kindness, to held before me a beautiful valley through which the road was winding, and in the the minds of those who withheld their distant part of which was beautifully assistance upon the grounds that they situated a farm house which had an unu-

The numerous and extensive out-build-

ings, the fields in a considerable degree tions for supper were soon completed, beautified by the verdure of spring, the forests in the back ground, and the dis tant hills which completed the view, would, had it not been for the gloomy influence of the weather, have constituted an enchanting picture. As it was, it promised relief from my uncomfortable situation; and as I approached the dwelling, all the discontented thoughts which dreary ride had produced, were by the bright light which shone from the windows, and the prospect of comfort and enjoyment which I anticipated within. I was met in the spacious yard by the farmer, who, being informed of my situation, gave me a hearty welcome to his house and hospitality, and my horse being taken to a place of shelter we entered the house together.

We entered and came into a room which, from the happy faces of the family and the preparation going forward for supper, was answering, as was generally the case with our primitive farm houses, the double purpose of kitchen and par-The mother of the family, and her daughters were busy together at the back part of the room; in the corner were two ruddy-cheeked children, amusing themselves in drawing pictures upon a slate; a third was reading a little book, and a fourth, younger than the rest, was playing with the dog and cat upon the floor. My entrance with their father interrupted their several occupations. Thev were not long, however, in making my acquaintance, and all seemed pleased as I entered into their childish sports and amusements.

The arrival of a stranger was, in this retired place, one of those remarkable occurrences which occasions an alteration in the usual family arrangements, and after a fire had been kindled in the front room, where the stranger, together with the father resorted. The prepara-

and the children with happy looks gathered to their respective seats, the parents to theirs, and I was assigned to mine. The blessing of heaven was solemnly implored, and the little circle partook of their food in gratitude and love.

The evenings at this season of the year are short, and in this happy, domestic family passed rapidly away, and at an early hour the father gave notice that it was time for their customary evening devotions. Thereupon the family collected their Bibles and gathered around the bright fire which was glowing upon the hearth. I was seated in one corner, the father and mother, seated in another, were looking into the same sacred volume, and the children, arranged in pairs in front, with their backs to the fire, so that its strong light might shine upon the books from which they were to read.

At a signal from the father, the youngest began, and, in a slow, artless manner, read one verse of a chapter; then the next read a verse, and so they all continued to read-the mother, the father, and the guest who took his turn with the others, until the chapter was concluded, and then they knelt in silence together, and the father solemnly offered up their evening tribute of penitence, thanksgiving, and praise After the evening devotions were completed, the children came to me, one after the other, and standing before me, with their hands in mine, repeated simple verses and the Lord's prayer, with much apparent seriousness, and then bidding me and their father good night, with cheerful and happy looks, followed their mother from the room.

"You have a happy family " said I, when I found myself alone with the father, "and should think that you possessed many sources of real enjoyment."

"Oh, yes, sir" he replied, "I have everything to make me thankful and happy; but it is to religion, alone, that our little William, and they seemed, I am indebted for all this."

"I have no doubt that religion is the source of your greatest and purest enjoy ment, I replied, "but you do not mean to say that religion has placed you in the prosperous situation and condition that you now enjoy?"

"Oh, yes, sir; I owe everything that I possess to the power which the gospel has upon me. Ten years ago I was without God, and without hope in the world, and I may say, without joy too; for although I was engaged with great earnestness in the pursuit of pleasure, I was in reality, the most wretched and miserable man alive. I was then on this farm, but it was then very different from its present appearance. I was an idle, dissolute man, and my vicious course was fast making my farm a desert, my wife broken hearted, and myself a wretched vagabond. My wife has always been, since my acquaintance with her, a pious woman, and a consistent Christian; and it is through the grace of God, by her means, that I am not now a ruined man-ruined both in soul and body."

so great an influence over you?"

"Oh, sir" he replied "by her whole conduct; every action, every word, every look was a meek but powerful reproach to me. You cannot conceive how her kind eye would pierce my very soul, when I came home late at night from some scene of riot and dissipation. There she used to sit in that corner, and when she arose to meet me, there was such an expression of grieved and saddened feelings, and such a look of mildness and forgiveness, that it always filled me with a momentary anguish. Sometimes, on the Lord's day, when I was sitting in a

sometimes, so pointed and full of meaning, that I was frequently disposed to be angry, from the suspicion that she designed to convey some rebuke to me in this indirect manner. But I would then soon reflect upon the perfect proofs that I had, almost every hour, that her constant wish and desire were my happiness. I believe, sir, that I could have borne anything but this mild forgiving spirit. It made me constantly miserable. Conscience soon began to upbraid me; and, in short, sir, it pleased my heavenly Father, as I humbly trust, to show me my guilt, and the way of salvation through onr blessed Redeemer. Religion, sir, and industry can accomplish anything I took, as my motto, 'Not slothful in business, fervent in spirit, serving the Lord,' and every thing soon began to go well, and now you see what a happy man I am."

HOME AFFECTION.

To see a husband and wife part and meet as do strangers, with simply a word of acknowledgment, is to me simply "But how," I asked, "did she exert chilling; to see parents and children, or brothers and sisters, separate and come together again as do neighbors, fills me with a feeling of sorrow, for I know that in that family where such is the custom, there is enjoyed very little of the bliss of domestic ties.

> Said a lady of high standing in American society to me one day! "Why, my husband never thinks of kissing me when he returns Of course, when we were first married he used to, but that died out long ago !" Ah! thought I, did not something else die out with it? Many a sad heart could tell.

"O, it is well enough for lovers, and most melancholy mood, I used to hear young people, to be kissing, but for us her teaching some verses of the Bible to it would be nonsense", said one of my acquaintances once, when we were discussing this question.

What is the good? I hear many ask This: Where a family of chil dren are taught from childhood to manhood and womanhood, to be kind and loving to one another, and see the daily exhibition of like kindness and love between parents, and from the parents to them, there we see strong manhood and noble womanhood. Affection does not beget we kness, nor is it effeminate for a brother to be tenderly attached to his sisters. That boy will make the noblest, the bravest man. On the battle-field, in many terrible battles during our late horrible war, I always noticed that those boys who had been reared under the tenderest home culture always made the best soldiers They were always brave, always endured the severest hard ships of camp, the march, or on the bloody field most silently, and were most dutiful at every call. More, much more, they resisted the frightful temptations that so often surrounded them, and seldom returned to their loved ones stained with the sins incident to war. Another point, they were always kind and polite to those whom they met inthe enemy's country. Under their protection, women were always safe. How often I have heard one regiment compared with another; when the cause of the difference was not comprehended by those who drew the comparison! I knew the cause, it was the home education.

We see the same every day in the busy life of the city. Call together one hundred young men in our city, and spend an evening with them, and we will tell you their home education. Watch them as they approach young ladies and converse with them, and we will show you who have been trained under the influence of home affection and politeness, and those who have not.

The young man who was accustomed to kiss his sweet, innecent, loving, sister night and morning as they met, shows its influence upon him, and he will never forget it, and when he will take some one to his heart as his wife, she shall reap the golden fruit thereof. young man who was in the habit of giving his arm to his sister as they walked to and from church, will never leave his wife to find her way as best she can. The young man who has been taught to see that his sister had a seat ! efore he sought his, will never mortify a neglected wife in the presence of strangers. And that young man who always handed his sister to her chair at the table, will blush as he sees some gentlemen extend to his wife the courtesy she knows is due from him

Mothers and daughters, wives and sisters, remember that, and remember that you have the making of the future of this great country, and rise at once to your high and holy duty. Remember that you will make that future, whether you will or not. We are all what you make us. Ah! throw away your weakning follies of fashion, and soul-famine, and rise to the level where God intended you should be, and make every one of your homes, from this day, schools of true politeness and tender affection. Take those little curly-headed boys, and teach them all you would have men to be, and my word for it, they will be just such men, and will go forth to bless the world, and crown you with a glory such as queens and empresses never dreamed of. Wield your power now, and you shall reap the fruit in your ripe age. - Selected.

Happiness is a perfume that one cannot shed over another without a few drops falling on one's self.

Hews from the Churches.

Dear Visitor: I will send you an item of news. I left home on the 15th of February, to visit the brethren of the Elklick and Quimahoning Congregations in Somerset county, Pa.

I arrived at Dale City on the 16th, having been detained a week on the Railroad. Spoke in the evening at Dale City. On the 17th was taken to Salisbery, in same Congregation. Remained nntil the 18th, in the afternoon. Returned to Dale City in the evening. Had a large audience in the m eetinghouse this evening. On the 19th went to Somerset. Here bro. C. Musselman met me-bro. J. I. Cover having joined me on the way. We were taken to Trents' meeting house in the evening. Remained at this place until the 21st, at noon. Was taken to Stoystown in the evening; spoke in M. E. Church. Had a good attendance. 22d, was taken to Stanton's Mills, where we remained until the 24th. Assisted by brother E. Blough in anointing a sick sister, who greatly rejoiced when the exercises were over. May God comfort her in her afflictions. In the evening spoke in meeting house of the brethren near Sipesville. Lodged with brother Jacob Spicher, who resides on the farm formerly occupied by our worthy brother Jonathan Berkley. (Here I attended v communion meeting in 1844) On the 25th, was taken, after a. m. meeting, to the Plank Road, west of Somerset. Had meeting in the evening. In the morning of the 26th I took the cars en route for Bourbon, Ind., to visit SALEM COL-LEGE. Arrived at Bourbon on the morning of the 27th. Here I found, to my great satisfaction, that the Trustees were in session, which gave me an opportunity to inquire into the condition of the Institution. After inquiring and reading official papers, I found the Institution rested upon a permanent basis—holding a title to the property in Real Estate, and also a Legal Corpora tion. So that I am free to say the basis

is permanent in a Legal point; and all that is necessary to give it a permanent financial basis is the public patronage it so justly merits.

Upon the earnest solicitation of the Trustees and others, I was induced to accept of the appointment of General Agent to sell Scolarships and receive Donations, &c. Persons desiring information relative to Salem College can address me, at present, either at Scenery Hill, Pa, or at Bourbon, Ind.

I arrived at home on the 1st day of

March. Found all well.

Fraternally yours,

JOHN WISE.

Scenery Hill, Mar. 5, 1872.

JACOB REINHOLD, Lancaster, Pa.—

Dear Brother: I see in the C. F. C. of Feb. 27, that brother J. W. Byrne, of Tennessee, is married to your daughter; and I have been appointed General Agent for "Salem College," at Bourbon, Ind. The Board of Trustees have desired me to make inquiry whether bro. Byrne will continue with bro. S. Z. Sharp in Tennessee or not. We need a brother to take the Presidency of Salem College, (brother Miller, the former President, having resigned.)

I supposed that bro. Byrne would

now begin house-keeping.

We think the Salem College will give as large a salary as any other Institution of learning for the services of a competent brother. We are wanting in that department, and therefore will offer some inducements for a brother properly qualified, as I have been informed bro. Byrne is.

If it may be possible to secure his services until the opening of the Fall Term, (the 6th of September,) we shall be happy to continue the correspon-

dence.

Brother Jacob, please write to me at Bourbon, Ind., informing me what the prospect may be, and, if we have any encouragement, I will come to Lancaster to see further about it.

Fraternally,

JOHN WISE.

Scenery Hill, Pa., Mar. 5, 1872.

Motices.

RAILROAD NOTICE.

I have made arrangements with the Cincinnati, Sandusky & Cleveland Rail road, so that all those going to our next Annual Meeting over this Road will be returned free from Forest where the Road crosses the Pittsburgh, Ft. Wayne & Chicago Railroad. Pay your fare and ask no questions going to the Meeting, and at the Meeting I will furnish certificates which will return you free over this road. The privilege is not confined to members of the Church.

J. P. EBERSOLE. (Companion please copy.)

The Meeting of Elders.

We are fearful, from the remarks made by different brethren, that the design of the meeting of the Elders before the General Council, has not been properly understood. And it may be that the language of the last Annual Meeting in relation to the meeting of Elders alluded to has helped to make a wrong impression. That language is this: "We have, therefore, concluded to request all the ordained Elders of the Brotherhood to meet in the fear of the Lord, and, under a due sense of their responsibility, in solemn assembly. on Whit-Monday, 1872, at the place of Annual Meeting, to dispose of this subject as the peace and prosperity of the Fraternity require." The subject of feet washing is referred to in the quotation made. From the language used, it would appear that the Elders alone are to dispose of the subject alluded to. This was not the meaning of the lan. guage, according to our understanding. The meeting of the Elders preparatory to the General Council was merely designed to prepare the subject for that

Council, and thus facilitate its business and render its action the more successful. It was not designed that the conference of the Elders would keep the subject from coming before the General Council. Such is our understanding of the matter.

J. Q.

To Contributors and Correspondents

It is very desirable that we should have a greater number of original articles written for the Gospel Visitor, that we may have a greater amount to select from, and thus give our readers a greater variety, and have less occasion to make selections from other sources. We, therfore, solicit articles from our old and regular contributors, and shall be much pleased to have others added to our list of contributors. Brethren and sisters, please respond favorably to our request, and improve your talents and render yourselves useful in this way. Let us hear of the state of the churches, and send us whatever will be likely to promote the edification of our readers.

District Meeting for Northern Indiana and Southern Michigan.

April .8, at the East Meeting house, in the Pine Creek Church, two miles West of Lakeville, St. Joseph Co., on the Plank Road leading from South Bend to Plymouth.

OBITUARIES

Died, in Schuylkill. Pa., March 1st, 1872, sister HANNAH H. PRICE, wife of brother Isaac Price, and sister of Eld. John Ulmstad, in the 73d year of her age, and in the full hope of a glorious immortality.

Died, near Tipton, Cedar Co., Iowa, Feb. 12, 1872. sister SUSANNA. wife of bro. Andrew Shultz, formerly from Maryland, aged 68 years, 5 months and 9 days. Funeral preached by bro. S. Musselman, from 1 Cor. 15:50.

W DILTZ

Died, in Flat Rock Church, Shenandoah Co., Vi. Murch 26, 1871, sister BARBARA MEY-ERS, aged 87 years, 10 months and 27 days. She has been a faithful member of the church for 70 years, and much beloved by all who knew her. Funeral services by the Brethren, from 1 Cor. 15: 55-58.

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Dearest Mother-

Thou art gone to the grave; but we will not deplore thee,

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A MONTHLY PUBLICATION,

EDITED BY

HENRY KURTZ AND JAMES QUINTER.

VOL. XXII.

MAY, 1872.

NO. 5.

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DAYTON, OHIO: H. J. KURTZ, PRINTER & PUBLISHER.





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Letters Received.

From F Meyers, R T Elson, Isaac Smith, S Z Sharp, M C Shotts, Jos Workman, J C McMullen, John Fisher, Danl Fry, Anna Ratcliff, A R Switzer, D G Varner, J Showalter, Jonah Rensberger, Isaac B Taylor, A Longanecker, J. N. Kantiman, David G. Wells, Saml Tennis, C. F. Wirt, E. P. L. Dow, D. B. Mentzer, Kate Brenizer, M. E. Snavely, J. L. Kittinger, Clara Price, J. D. Parker, S. T. Bosserman, J. B. Bollinger, P. Boyle, A. L. Bowers, Henry Kaylor, T. C. Johnson, John Arnold, W. Johnson, D. Bechtelheimer, A. H. Baltimore, T. M. Sniger, F. T. Haralting. der, E T Hazeltine.

WITH MONEY.

From Thos D Lyon, Noah Horn, Hiram Row, W Coughnian, P H Kurtz. D R Bowman, J. J. Masser, J. F. Etkenberry, C. R. Paige, Rhode A Brown, D B Mentzer, Sarah A Scott. Christ Hurst, Jos Rittenhouse, Daniel Miller, J C Cover, Israel Roop, J E Pfantz, Martin Kersluer, Asa Benrs, W N Brown, Rachel Day, A Reinhart, W J Stout, J Dillman, L D Wagoner, Cath Rinchart, J H Miller, G W Crisman, J C Keim, Eph W Stoner, C A Smith, S A Wulker, J. Lehman, Martin Meyers, Isaac Price, Danl Trump, C. Long, P. S. Garman, M. S. C. Ecker, W. D. Jacobs, Marg. Fry, A. Studebaker, John Morton.

PUBLISHER'S NOTES.

In the April No. we published Brother Ebersole's notice of half-fare on the Cleveland, Sandusky & Cincinnati Railroad for those going to the Annual Meeting. Road runs through counties in which there are large settlements of Brethren, and as the Meeting is in our own State, 10 doubt a large number will avail themselves of the privilege to attend the Meesing. This Company has heretofore shown itself specially accommodating to the Brethren, and, other things being equal, we think they should be patronized by us.

The Annual Meeting is to be held one mile from Smithville Station. Wayne Co., Ohio. (on the Pittsburg, Ft. Wayne & Chicago Railroad,) commencing May 14th.
We are still short of hymn books, and

cannot fill orders till we get a new supply.

We have a Grover & Baker Lock Stitch Sewing Machine for sale. It has been used but little and is about as good as new. We have also a number of Singer Sewing Machines for sale. These latter are new, and the choice of any style will be given. These are all first-class Machines, and so well known that it is unnecessary to say anything in regard to their merits. Those wanting a Sewing Machine will please write to us.

We have also a lot of glass fruit-jars

whice we will sell cheap.

PREMIUMS TO AGENTS.

As we have back Nos. from the beginginning of the year of the Gospel Visitor and Farmers' Monthly, we make the following offer to Agents for subscribers for the present year:

For three subscribers to the Gospel Visitor, at \$1.25 each, and three subscribers to the Farmers' Monthly, at \$1. each, we will send one Smith's Bible Dictionary, cloth

binding, price \$3.50.

For four subscribers to the Gospel Visitor, at \$1.25 each, and four to Farmers' Monthly, at \$1. each, we will send the same book, leather binding, price \$4.

We are procuring some beautiful cuts for Farmers' Monthly. Every farmer should take a paper devoted to his business. Try the Farmers' Monthly.

We call attention to the advertisement of A. PRITZ & SONS. We are acquainted with the senior member of the firm, and are satisfied that they are reliable in every respect. We advise our friends wanting anything in their line to give them a call

We exceedingly regret a mistake of one of our workmen in "making up" the first page of the Obituaries in this number. In the notice of the death of Bro. Abshire's child, a part of the notice was put in the middle of the second column instead of at the top of that column, as it should have been. Unfortunately, printers are just as liable to make mistakes as other folks.

THE GOSPEL VISITOR.

Vol. XXII.

MAY, 1872.

No. 5.

A SUGGESTIVE QUESTION.

Where art thou? Gen. 3:9.

This was God's question to Adam, when he, in shame and guilt, had vainly sought to hide himself from the scrutizizing gaze of his Maker. "The voice of the Lord God was heard walking in the garden in the cool of the day; and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam, and said unto him, where art thou?" The Lord had come down, as usual, to meet and converse with the new inhabitants of the earth. But they fled from his presence, for guilt could not abide his look. They sought, it seems, some retired spot, that they might not meet their God. It is in retirement, in the closet, with the door closed, that we are admonished by the Savior to pray to the Lord and to seek his blessing. But here s Adam in retirement to evade the divine presence! Oh, where art thou, Adam! Where is thy knowledge of thy Lord and Maker? Knowledge was promised thee by he tempter. But whatever other knowledge Adam gained, it is evilent his knowledge of God was liminished rather than increased. Where was he after yielding to emptation? He was where every inner is, in a state of delusion about God. He thought to hide himself rom God. What delusion that hought indicates! How common s the belief that the knowledge and

presence of God are limited; that he is not on earth, if he is in heaven. How true is the description of the wicked which says, "They meet with darkness in the daytime and grope in the noonday as in the night." (Job 5:14.) God may be hidden from the wicked, and their own crimes may be hidden from themselves, but neither they nor their sins are hidden from God.

Where art thou, O sinner? Think not to hide thyself from God. His justice may slumber, and his wrath be restrained; but the awakening hour of judgment will come at last to every one, and it will be a terrible hour to the guilty. The Lord God is still walking abroad in the earth as he walked in Eden, to see what his creatures are doing, and to ascertain where they are. He is proposing the suggestive question, "Where art thou?" to the careless to awaken reflection, and to the guilty to awaken remorse, and to the Christian to lead him to selfexamination, and to incite him to the doubling of his diligence in the prosecution of his various duties. He is speaking by the word of his mouth and by his providences. ery man occupies a moral position of his own, and whether he appreciates it or not, it is well understood by the Lord. And the question, "Where art thou?" which he proposes to man, is not put by him because he is ignorant of man's place or character, but is designed to lead man to the discovery of himself, his place and character.

"Where art thou?" The answer that Adam, the first human sinner, gave to this question, shows he was not where he should have been. " And he said, I heard thy voice in the garden, and I was afraid." And why was he afraid? He had sinned and was standing in the way of sinners. He was where he ought not to be, and so is every sinner where he ought not to be. He is in his sins. He is in the broad road that leads to death. And the startling question from the voice of Jehovah, "Where art thon?" is calculated and designed to flash light upon his position, and to show him the ground he occupies and the terrible danger to which he is exposed.

The sinner's place is, indeed, an unenviable one. He is in league with all the enemies of God. Consequently, he is pursuing a course which must end in his ruin. "For, lo, thine enemies, O Lord, for, lo, thine enemies shall perish; all the workers of iniquity shall be scattered." (Ps. 92:9.) He is now in a state of condemnation, for "he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." (John 3:18.)

"Where art thou?" This question concerning the position which the wicked occupy on earth is answered by the Psalmist, and his answer is one of solemn import. It is this: "Surely, thou didst set them in slippery places." (Ps. 73:18) His way is indeed a slippery one. importance.

"Where art thou?" What a terrible answer would some have to give to this question if correctly answered. The way of the transgressor is hard in all its stages. But his crowning misery is experienced when he reaches the outward darkness, where there is weeping and gnashing of teeth. The rich man reached this crisis in his being; and had the question "Where art thou?" been put, his answer would have been, "I am in torment, tormented in this flame, confined to this place of suffering, in which there are no palliatives to allay my pains, not so much as a drop of water to cool my tongue." The suggestiveness of our question and the terribleness of such an answer should operate most effectually in preventing all from living such a life as will lead to the rich man's fate.

"Where art thou?" We turn from the thoughts suggested in the last paragraph to a more pleasant train of thought awakened by the answer that one representing another class of persons will give the question. He represents those who have been brought to see the error of their ways, and is at the point of turning to the Lord. He answers, "the time past of my life may suffice to have wrought the will of the Gentiles." (1 Peter 4:3.) Henceforth, all I am and all I have shall be the Lord's. He has redeemed me, and I am his and not my own. I am knocking for admittance at the strait gate, at the opening of the way that The next step he takes may bring leads unto life. For him who can him into the eternal world. He is answer the question in this way, exposed to death continually. He there is hope. Angels rejoice at his has no security whatever of life, for resolution, and all holy beings conhe appreciates not its object nor its gratulate him upon the wisdom of his course.

Christian feel that this question from the Lord is addressed to him as well as to the sinner. And what will the answer be? It is no difficult matter to tell where he ought to be, but it is to be feared he will not always be found there. place is at the post of duty, wherever that may be. He has been called into the vineyard of the Lord to labor, and he has accepted the call and covenanted to serve God. And is he abounding in the work of the Lord? This is where he should be. The Christian should always be in his proper place. Each Christian has a place in the Church to fill. His Master has allotted him some place to fill, and that place he should strive to fill. Is he called to the ministry? That responsible position he should fill according to the ability that God gives him. In the family, the Christian has a place to fill, and both his happiness and usefulness can be greatly promoted by properly filling this place. He has a place in the closet, and in the sanctuary for devotional exercises, to till, as a disciple of the great Master; as a servant of the Lord, to whom he has given himself; as a steward, to whom has been committed one or more talents; as a dying and accountable being hastening to judgment and eternity-he has a place to fill. And not to be found in his place when the Lord shall come to reckon with his servants, will be an occurrence fraught with irreparable losses. Then, "brethren, let every man, wherein he is called, therein abide with God" (1 Cor. 7:24.) Paul's great desire was to be found in Christ. (Phil. 3:9.)

Where art thou?" We shall con- "Rise, he calleth thee."

"Where art thou?" Let the ceive this question addressed to the representative of one more class, and the answer in reply. And he is the representative of the redeemed in heaven. And what would be the reply of one of this class to the question, "Where art thou?" It would be something like this: "I am in Abraham's bosom, resting from my labors, and separated from all the ills incident to mortal life on earth. I am before the throne of God, with my brethren, where I serve him day and night in his temple. And he that sits on the throne dwells among us. So I am where I have long desired to be, near to God and far from sin. We here hunger no more, and thirst no more, for the Lamb in the midst of the throne feeds us and leads us to fountains of living waters. And so we are near our Redeemer as well as near to our God. And we feel it is good to be here. If we found in our experience on earth, as we did, and as one of our brethren testified, 'a day in the courts of the Lord' is better than a thousand in exile from him, we can scarcely make a comparison between our enjoyment here and what it was on earth. For here 'in the presence of God there is fulness of joy, and at his right hand pleasures evermore."

Reader, "Where art thou?" Art thou in Christ, and in the Church, and in the service of God? If so, thou shalt not fear when thy Maker approaches thee. Thou wilt receive the plaudit, "well done, good and faithful servant." Or, art thou in thy sins, fearing with Adam to meet thy God? Then, without delay, flee for refuge to the hope set before thee - to the Savior of sinners.

For the Visitor.

IMPORTANCE OF CHRISTIAN INSTRUCTION.

Go ye, therefore, and teach all nations. Matt. 28: 19.

This charge of our risen Savior demands a more serious consideration than, I fear, is generally given it by the Brethren. The charge is positive: " Go ye, therefore," in consideration of Jesus having obtained all power in heaven and in earth; therefore, go ye and teach all nations. No one can or dare dispute the authority under which ye go forth, for I myself will be with you always, even unto the end of the world-I having all authority in heaven and in earth. I will bring to silence the gainsayer, and stop the mouths of the opposers; only you do your part-teach the nations Note: The Savior does not lay down any form or system of teaching, but leaves that for the Holy Ghost and their sound judgment to determine. (Teach, signifies "To instruct, to inform, to communicate to another the knowledge of that of which he was before ignorant. - Webster) " For the Holy Ghost shall teach you in the same hour what ye ought to say." (Luke 12:12.) The circumstances would be so various and different that a prescribed system of teaching would be impossible. The Gospel is the text book that must be preached, proclaimed, published to every creature, that they, the creature, may believe and be baptized, that they may be saved.

It is very manifest that to teach and to preach are distinct. The apostles did both. "And daily, in Christ." (Acts 5: 42.) Note: Here giving a lecture twice a day on the

they taught and preached daily in the temple and in every house, and ceased not. Paul says of some: "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God." (Heb. 5:12) So surely those who hold that a daily effort on the part of our Brethren to preach and teach in our meeting-houses or private dwellings is a departure from what they call the old order, have much need that some one should teach them what the old order really was. Here, Brethren, you have the good old way set before you-look and see and walk in it. But, as in the days of the prophets some said, we will not walk in it-it will not be surprising if some now say we will not walk in it. If that be so, let me entreat you not to forbid those Brethren who do as the apostles did.

Jesus himself was a teacher as well as a preacher, and so were his apostles; and so ought we to be. Jesus preached when he said, "The time is fulfilled, the kingdom of God is at hand, repent ye and believe the gospel." (Mark 1: 15; Matt. 4:17.) Here, a simple declaration of a fact or facts, publishing and declaring certain truths, is called preachingwhich simply signifies to publish, to declare, to make known. But afterwards "he departed thence to teach and to preach in their cities." (Matt. 10:1.) In this capacity he will not only preach or publish the gospel, but employ such means as to instruct the understandings of the people. Let me illustrate: Suppose a the temple and in every house they man offers his services as a common ceased not to teach and preach Jesus school teacher, but all he does is the

branch of it, but makes no effort at teaching his pupils (or rather hearers) in the art of the sciences. Will you consider him a competent and successful teacher? I trow not. Even so the man who preaches or publishes the gospel without teaching and instructing the understanding of the people. If the simple declaring of the gospel would be sufficient, the publishing the gospel by the art of printing, and giving it to all nations in their own languages, would have superseded the ministry of the Word by the preachers. But this not being so, the necessity for teaching the nations continues.

Jesus both taught and preached. We must look to him who is the author and finisher of our faith for our example. When he had preached (published) that the kingdom of God had come, he departed thence to teach, &c.; that is, to instruct the people, that they may understand what the kingdom of God is. Witness the numerous figures by which he illustrated the kingdom of God, showing them unto what it is like; teaching them by many parables, that they may understand. "He would have the multitude to hear and understand." (Matt. 15: 10.) "Hearken unto me every one and understand." (Matt. 17: 14.) give all the parables and similitudes by which he illustrated and explained himself and the kingdom of God would be the transcribing a great part of the gospels.

"Jesus saith unto them, Have ye understood all these things? They say unto him, yea, Lord. Then said he unto them, Therefore, every soul which is instructed unto conscience. The sleeper must be

advantages of education, or on some a man that is a householder, which bringeth forth out of his treasure things new and old." (Matt. 13:51-52.) Here, a teacher is required, first, to be taught or instructed himself, before he can teach or instruct others. He must himself understand the things concerning the kingdom of God and the name of Jesus Christ before he can enlighten the understandings of others. And this ability is not always confined to the aged. It is true with them should be wisdom, and with many I am glad to know it abounds; but there are many exceptions. It was so in the apostolic days, and it is so "For when for the time ye ought to be teachers, ye have need that one teach you again, which be the first principles of the oracles of God." (Heb. 5:12) These, from age and circumstances, ought to be teachers; but, also, so little did they improve on the first knowledge imparted to them, that it was needful that others, perhaps younger Brethren, should teach them, &c. Brethren, be not alarmed if it be no better with us. One of the qualifications St. Paul requires in a Bishop is, aptness to teach.

The Savior, comparing the wellinstructed teacher to a householder who brings out of his treasure things new and old, implies fulness and variety. It follows that a teacher must not only be well versed in Scripture, from which he draws the theme of his subject, but he must also abound in illustrative arguments by which to impress the mind and understanding of those he is teaching. He must both instruct the understanding and awaken the the kingdom of heaven is like unto awakened, and the spiritually dead

aroused, before Christ will give them efforts they made. light and life; and to accomplish this, time and opportunity must be given to both teacher and learner. If there were no devil's fowls to pick up and devour the seed by the wayside, one or two hours' preaching and teaching at one place once in four, six or eight weeks might do some little good. But, as it is, it amounts to absolutely nothing. The fact that a few, under such teaching, come into the church, occasionally, is no evidence against this declaration. There are always some who come into the church without any ministerial aid. The truth is, the members living in the vicinity are more active than the preacher, and these do the work of teaching in the interval of the once in eight weeks' preaching, and hence a few come into the church. But to teach, convert and bring into the church the hundreds of thousands who stand idle out of the kingdom, many of whom are members' children, much more active and decided effort must be made. My Word, says God by the prophet, is a hammer which breaks the rocks to pieces. This is teaching by illustration. Any man of mind and observation knows that a hard, solid rock must be struck more than once before it breaks. once saw a strong Irishman strike a rock with a thirty-pound hammer forty blows on the same spot before it broke. If the sinner's heart requires such hammering, (and who will venture to assert it does not,) it will take a long while to break it by striking it but once in eight or perhaps sixteen weeks. teachers, and I need only to refer Timothy learn the things he knew.

Daily in the temple and in every house they ceased not to teach and preach Jesus Christ, &c.

Teach all nations, is the command of our risen Savior. If I ask the intelligent reader what constitutes a nation? he will answer: A body of people inhabiting the same country, united under the same sovereign or government, embracing men, women and children; and his answer will be substantially true. Then, men, women and children are embraced in the command, and all must be taught. Teaching children was a prominent feature in the Jewish religion. They must not only teach their children, but also their children's children the knowledge of the law and all the great things God had done for them, &c. Hence, it was no strange thing to Peter the risen Savior bid him "Feed my lambs." Peter knew. too, who his lambs were, for he had before, in their presence, taken them up in his arms, blessed them, and said " of such is the kingdom of God."

That teaching children the knowledge of God and his Word was common in primitive Christianity (I don't mean fifty or a hundred years ago) is clearly seen in the case of Timothy. St. Paul bids him "but continue, then, in the things which thou hast learned and hast been assured of knowing of whom thou hast learned; and that from a child thou hast known the Holy Scriptures, &c. (2 Tim. 3: 14-15.) This needs no comment, and I leave it The for the reader to ponder well. apostles were both preachers and if I am enquired of, of whom did the reader to the "Acts" to see the and by whom was he taught the

his childhood? I would answer, his grand-mother Lois and his mother Eunice. For the law of God by Moses required this of the parents and grand-parents. And so Paul enjoins it as a Christian duty upon parents: "And ye, fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." (Ephesians 6: 4) But while the apostle enjoins this as a duty upon parents, he is not unmindful of the charge directly to Peter and indirectly upon all the embassadors of Christ to feed his lambs. Paul, being no parent himself, yet his epistles to the churches abundantly show his child-teaching spirit. "Children obey your parents in the Lord; for this is right. Honor thy father and mother, which is the first commandment with promise that it may be well with thee and thon mayest live long on the earth. Children, obey your parents in all things; for this is well-pleasing unto the Lord." (Eph. 6: 1-3; Col. 3: 20.) Here the apostle refers to the law of the ten commandments, and explains that the fifth commandment is directed to children; but for this explanation, perhaps, we would not so have understood it. The law is, "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee." (Ex. 20:12; Deut. 5: 16.) This the apostle tells children is right and well-pleasing unto the Lord; and says it is the first commandment with promise. And the Lord says: "And these words, which I command thee this day, ordinary education. And rememshall be in thine heart; and thou bering that Paul says, "Evil comshalt teach them diligently unto munications (or associations) corrupt

knowledge of the Scriptures from thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down and when thou risest up." (Deut. 6: 6, 7-4:9, and 11:19.)

If Paul was then mindful of children-to remember them, and to teach them in his epistolary writings-we may readily infer what his care and concern for them in his personal ministrations were; and he being the apostle of the Gentiles, and clildless, we will do well to look to him, to follow his example, even as he followed the Lord. I hesitate not to express my fears that in the discharge of this duty the Brethren have come far short. A am aware that those Brethren who oppose Sabbath Schools argue that it is the Christians' duty to teach their children at home; and claim that they do and have performed that duty. While I am willing to believe that some few may have done so, I am quite sure many have not. But, admitting that all our Brethren and Sisters have done so, and done it well, too, yet the example of Paul will not justify them in confining their labors to their immediate family circle; for in almost every community one-half of the parents are not Christian, and their children grow up without any Christian training or moral restraint. This is manifest at any public gathering you may name. You see it at every public day-school in the land, to which the Christian parent who has trained his child in the nurture and admonition of the Lord is obliged to send his children for the most

good manners, (the truth of which | ren; teach your neighbors' child the apparent to every observer that these will corrupt the good morals

Dear Brother, how long do you think it will be before your welltrained child will see at church or school one of their age and size who had such a dress, such a hat, such a pattern, such ear and prize-jewels, &c., &c., and why cannot we have it; father is as able as such an one; and why shall we be odd from all the boys and girls at school or church. A fond and indulgent parent (perhaps a mother) is too apt to believe it, and naturally (and I don't know but justly, too,) concludes: "My child shall not be odd from every other child, to be made a langhing-stock for everybody "and the result is before us. Look at our Brethren's children, and sat isfy yourselves of the truth brought before you. Bad as this is, the half is not yet told. These untrained boys and girls already are and will continue to be cur sons and daughters-in-law, and the evil you have tried to guard against in training your children is in your families, with all its pride and vanity, and from there it goes into the church; and while you are powerless in the matter, the Brethren who like yourself never tried to Christianize anybody's child but your own, cry out, a departure, a departure from the primitive order. Too much pride, too much pride in Brethren's houses and in the church. All of which is only too painfully true; but how to correct the evil is the question to be solved.

My answer and method is: Teach the nations. Begin with the child-summer, they sung the mourners to

we have all experienced,) is it not same Christian principles you wish to teach your own. Be assured, if you fail in this, they will teach your of your, at home, well trained child. children these principles. If you teach your children the vanity and sinfulness of fashion, style pride, teach your neighbors' children who are your children's associates the same principles of meekness and humility. And while you instruct your children to abstain from all places of vain amusements, such as the ball, the dance, the picnic, and celebrations or festivals, whether Sabbath School, or by whatever name they may be called, be sure you impart the same instruction to your neighbors' children; for if you fail in this your labors at home will amount to but little. Remember that early impressions become incorporated in the mind, and, growing with it, become developed as the mind develops itself, and the good will appear in after life. "Train up a child in the way he should go, and when he is old he will not depart from it." (Prov. 22:6)

Brethren, you have no time to spare. The devil, man's adversary, is out as a roaring lion, seeking whom he may devour. He is clothed in the sacred garb of religion; and not only are your neighbors' children but your own also exposed to the poisoning and corrupting influence of his breath. Witness the efforts of the different sects to advance and propagate their truthperverting principles. The Methodists are moving heaven and earth to proselyte the world to their Christian-demoralizing and religion blaspheming principles. At their great evening Camp-Meeting, last Spangled Banner." And at their dedication of the spire of one of their Meeting-houses, in Baltimore, on thanksgiving day, they sung and played on the organ "Hail Columbia" and "Yankee Doodle," and closed with "Praise God from whom all blessings flow." And all this in the sacred name of religion. Can a Christian read such conduct without being forced to the conclusion that t is a Christian-demoralizing and eligion-blaspheming procedure ?-Children having their young and nnocent minds impregnated with uch plasphemy under the impresion of its being religion, do you uppose after they become men and vomen under such training you can orrect them? And suppose such, n every other respect, are honorale and respectable men and women, as many of them are,) and they ecome your sons and daughters-inaw-what then?

Looking at the facts from this tand-point, or from any other point ou may choose to look at it, the onclusion is forced upon us, that re must do more for the infantile lasses than the Brethren have hithrto done. I have not a tincture of oubt that if the Brethren, on their rrival in America and setting up he true service of God, had also rganized a true system of Sabbath chools, and employed the Christian ly members in gathering together, every suitable place in the land, se children of all grades and charabbath leisure hours the true prin-

the bench with the tune of the "Star | ren and Sisters have long since seen it, and would willingly have labored for the cause of truth and Christian prosperity. But because Brother A. Mack did not start it, they must stand idle spectators to the general ruin. And even now, though the Annual Meeting has granted the privilege to move in that direction, provided it causes no trouble in the Church, &c. Thus one member is clothed with power to stop the wheels of the whole machinery. I know a Brother, who I hesitate not to say was superstitious in many things, who alone held the Church at a dead-lock on this subject. But the Lord seeing proper to remove him by death, the work is now started, and I hope God will bless the effort. Dear Brethren, I will here say, that the time for such hand-tying, conscience-suppressing and spirit-quenching with me is past. I for myself and not for another must give account of my stewardship to God.

Brethren, we are come into perilous times. Perversion of truth and hand-tying the Word of God, deceitfully, covers the earth as the waters covers the deep. And if we do not use the different means God has put at our command in the Church, (For "there are diversities of gifts, but the same spirit; and there are differences of administra tions, but the same Lord; and there are diversities of operations, but it is the same God which worketh all in all."-1 Cor. 12: 4-5,) to councters, and taught them during the teract the spreading evil, I fear the cause of truth will suffer loss. It ples of Christianity, the state of we suffer the young mind to be not lings in our country would at this only impregnated but filled with the riting be vastly different. Many sinful vanities of the day, as taught our zealous and working Breth. and practiced by the different sects,

hood and womanhood, we will be very successful if we will preach one out of a thousand into the Church. It is painful for me to know that entire families of Brethren's children are gone off from the taith of their parents, from no other cause than attending the Sabbath School regularly held by the sect they now follow, at the corner or on the farm by the parent. children attended this, not because it was the preference of their young and unthinking desires, but simply because the Brethren had none for them to attend; and as all the other children in the neighborhood go, they must go too. God help the Brethren out of this state of indifference and do-nothing.

Brethren, I have written plainly on this subject, but I have only written what I have long felt, and wept and prayed over. I wish you to feel that I am very much in earnest. God, add thy blessing, I pray, in Jesus' name. Amen and Amen.

D. P. SAYLER.

For the Visitor.

The Parable of the Unjust Steward.

This Parable of the Savior, recorded in the 16th chapter of Luke. has engaged the attention of the Brethren for some time, and its true interpretation is still a matter of doubt and speculation with many. Not claiming for the following the true exposition of the Parable, yet it is offered in confidence to the con-

till they arrive at the age of man- by request of the writer has recently furuished notes, scriptural references, &c., from which the following brief outline has been prepared:

- 1. The members of the Church of the living God are all stewards, whether bishops, (Titus 1:7,) ministers, (1 Cor. 4: 1-2,) or lay-members, (1 Peter 4:10.)
- 2. The members of the Church are regarded by the Parable as being of two classes: those who fail and those who "fail not." (1 Cor. 3 14, 15; and Luke 22: 32.
- 3. The children of God who "fail not," obtain a "part in the first resurrection," (Rev. 20:6,) and love not those things which they have wrought, but receive a full reward. (2 John 8.)
- 4. The child of God who may fail will be saved (1 Cor. 3:15) at the day of judgment, after the second resurrection, upon the condition that they "make to themselves friends of the mammon of unrighteousness." (Luke 16:9.)
- 5. The time of receiving those who fail "into everlasting habitations" will be when Christ "shall have delivered up the kingdom to God, even the Father." (1 Corinthians 15:24.)

In addition to the passages quoted, the above positions are sustained by the following scriptural grounds: The God of heaven is the rich man of the Parable: "for "the earth is the Lord's and the fulness thereof." (Psa. 24:1.) Christ is the "mediator." (Gal. 3: 19-20, and 1 Timosideration of the Brethren as the thy 2:5,) by the virtue of which careful, deliberate researches of Bro. we as Christians are made "stew-William George, who first advanced ards of the manifold grace of God." the outline of the subject in a dis- A steward is one to whom is incourse at a "Harvest Meeting," and trusted the use of goods for a time,

and is answerable to the owner for son of death or otherwise. the proper use of the same. Now, judges himself by the Word of God we as Christians are intrusted with in this life, is triumphant in death the care of goods by our heavenly Father, some more and some less; and we are directed how to use the same, that we may honor our Father in heaven. "He that honoreth Him hath mercy on the poor." (Prov. 14:31.) The poor and needy are dependent on those who are ablebodied, and have the necessaries of life for their support; and the "Giver of every good and perfect gift" has made it the great duty of those who have health and means to contribute to the necessities of those who have not.

We thus become "managers of the affairs" of God in supplying the wants of our fellow man. This is the only heaven-appointed means by which the wants of the poor can be reached. Hence its importance. If we have an abundance and minister not to the poor, we become "jeovetous," and in a scriptural sense "rich." The 'covetous" shall not inherit the kingdom of God. (1 Cor. 6:10); and "it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God. (Matt. 19:24.)

The clause, "when ye fail," does not necessarily mean ye shall fail, but seems to imply upon the condition, or should it so happen that ye fail. "When ye come into the land which I gave unto you," was the language addressed to the children of Israel on their journey through the wilderness, yet only two of that generation were permitted to enter the land of promise. To fail means to be deficient, to fall below the standard, to be unable to succeed. The least of these, my brethren, ye have true Christian does not fail- -by rea- done it unto me." This is the reason

and is not judged at the Great Day.

The two classes of the saved are again seen at the Day of Judgment, (Jude 14; Matt. 25: 40,) where the "saints" are represented as being with the judge, while the "righteous," or those on the "right hand," are called the blessed of the Father, (Isaiah 58:7,8,) welcomed by the Son to inherit the kingdom, because they had ministered to the necessities of the least of the saints. Here the type of the "cities of refuge" has its fulfillment. We read in the 35th chapter of Numbers that the Children of Israel were to set apart six cities for refuge, that the manslayer, who killed any one unwittingly or without enmity, may remain in safety "until he stand before the congregation in judgment," and after the death of the High Priest "the slaver shall return into the land of his possession."

In the description of the Judgment Day, as given by the Savior in the 25th chapter of Matthew, we see a complete antitype of this shadow of the "law." Here we see a class of individuals who have had a refuge from the hand of retributive justive, standing before an assembled world in judgment. They had failed and are now judged; but this was their refuge. "I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." " Inasmuch as ye have done it unto the

the Judge gives why those on his this world that we find in or about right hand are permitted to inherit us, and say that they will do us no the kingdom. They stand before harm if we do nothing worse? Or are delivered from the second death. will do us no harm? So say I, and

event will be the antitype of the right, we will not be so apt to try death of the High Priest-then shall to justify ourselves in wearing fash-15:23-28.)

If it should be asked who failed, when, and where? it may be answered, that the Parable itimates that the "steward" failed and not his "lord's goods" Hence, it was a failure in principle, and must be regarded as such. Moses failed in principle, ignorantly, however, when he smcte the rock-and could not enter the promised land; but we have every reason to believe that he will enter the heavenly Canaan.

Viewed in all its bearings, our position as stewards is a responsible one. A little is put in our care here, and if we be faithful in that little, we shall be intrusted with that which is our own. It may fall short of Christian perfection-we may do things amiss, unwittingly; how important, then, that we "be rich in good works, ready to distribute, willing to communicate, laying up in store 1 good foundation against the time to rome." D. H.

> For the Visitor. SELF-JUSTIFICATION.

Dear Brethren and Sisters: Do we always deny ourselves of all ungodliness and worldly lusts, or do selves in some of the evil things of piness.

the congregation in judgment and say that if the heart is right, those When Christ shall have delivered so says every well-meaning and true up the kingdom to God - which follower of Jesus. If the heart is they return to their possession, or ionable garments that are not bebe received "into everlasting habit- coming to us. If the heart is right, ations.' (Heb. 10: 12, 13-26; 1 Cor. we will not be so apt to attend so many places of merriment, such as county fairs, shows, conventions, mass-meetings, political speeches, elections, dram-shops, &c. sometimes say that we mean no offence, but merely want to see and hear what is going on. We have the same right to justify ourselves in things of more importance, (as we term them.) We might say, if the heart is right we might defraud our neighbor, go to law with our brother, use profane language, &c., and all will do us no harm.

Now Brethren, the enemy is very artful. If he can get us to justify ourselves in those little things, as we are apt to term them, he will be very apt to try to draw us a little further, and so on, until we become offensive to the church, and a stumbling block to some of our dear Brethren. Now, let us say with David of old, when we find ourselves guilty of any evil deed, that "I am the man that have sinned." An honest confession is worth more than all of our self-justifications to the soul, and will be more pleasing in the sight of God. It will never be a stumbling block with the sinner, nor a hindrance to those of our dear friends who would take their we sometimes try to justify our- journey with us to heaven and hap-

Now, dear Brother editor, if, after reading this, you deem it worthy of publication or beneficial to the cause of Zion, you may publish the same in the Visitor. For I do not wish to become noted, nor to give any offence to any of my dear Brethren. For this cause, you may only use the initials of my name. Yet I shall remain your well-wishing but weak brother in the Lord.

J. M. S.

For the Visitor.

GOD'S WISDOM UNSEARCHABLE. Canst thou by searching find out God? Canst

thou find out the Almighty unto perfection? Job 11: 7.

This we regard as a true saying. God is a wonder-working God among the human family. He works to his own wise purpose. Mortal man is not consulted, but must submit to all the visitations of his Maker. We may pray to God for things to suit our feelings, and say "Thy will be done in all things," yet when he decides it is forever fixed. Death may enter the household and seize for its victim the most loved one in the fold, and amidst all the medical aid that loved one must be laid low in the cold embraces of death. When we enter the church yard our mind is led to the query, why are so many young and vigorous plants cut down in the bloom of youth, to moulder back to their mother dust? Why were they not permitted to live to old age, and be ornaments in the church and society? Ah, God's ways are not our ways. A striking proof of this occurred but a few weeks ago in our old neighborhood. The Reaper, death, entered a family of husband and wife and four child-

alternate day till three olive plants were placed in the church-yard beneath the sod. Several days later it was said to a young lady, an associate of ours in our younger days, "thou shalt die and not live." We called to see her a few hours before she embarked on the Jordan of death. Oh, how she manifested an interest in the welfare of her soul. She prayed for a prolongation of life, that she might obey the Lord in all his appointments. The Brethren prayed for her, and received her as an applicant for baptism. We all prayed with her that her life might be spared to comply with her wishes; but the Lord chose to remove her ere this was done. could she not be spared? "Can we by searching find out God?" "Oh, the depths of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" (Rom. 11:33.) But a fortnight ago this same Reaper came along and seized for its victim one of our dear little cousins, who was placed in a neat little coffin and consigned to the tomb, notwithstanding the earnest wishes of its parents to retain their little boy, that he might be to them a staff in their declining age. This is another illustration of God's ways being higher than our ways, and his thoughts than our thoughts. We may look around us and behold all the providential occurrences of every nature, and we may pry into the mysteries of the workings of the Deity, yet we cannot "find out the Almighty unto perfection." We may visit the mighty deep, and sail over its bluecrested waves through storms and ren: the result was a funeral each tempests, and the unseen hand of

For the Visitor.

BOOKS FOR THE YOUNG.

The propriety of publishing books God" that enabled us to outride the adapted to the young mind is a substorm. We may visit all the natu- ject that is forcing itself more and ral scenery this world can afford- more upon the minds of many of its caves, mountains, volcanoes, hot the Brethren. In the fear of God we submit a few thoughts upon the wonder and astonishment, yet we subject. The welfare and prosperity cannot comprehend the mysteries of of the Church are more dear to us than aught else, and that course that is calculated to perpetuate the faith stellations above, yet we cannot and land-marks of our forefathers is the course I wish to pursue. Anything that is calculated to engender a spirit of innovation or departure from the true faith and practice of the Christian religion I shall oppose if I can know how. That we, as the Church of Christ, heretofore have done but little in the matter of publishing books, tracts, &c., especially for the young, is no good reason why we should not now become active in that matter. most effectual weapon, in time of danger, is the one to use. When an enemy comes with swords and which testify of me." (John 5:39.) spears, it will do to meet them with "Take my yoke upon you and learn the same, but if they come with of me." Showing unto us that we guns of long range it is folly to go can have a knowledge of God, and out to meet them with swords and learn of his ways, to enable us to spears. This illustration is presecure a rest in heaven. "Let us sented to show that we must, if we go on to perfection." Let us learn expect to conquer, meet the enemy from God out of his Word, that we with similar weapons. If the enemy may walk in that narrow way comes, as he does, with a flood of which leads to life eternal, that false theology, put up in such a way when this body of ours shall lie as to find its way to the minds of down, to return to its mother dust, our children, and thus poison them, we may be enabled to see God as he we must have an antidote, or they is. Then may we be able to find out will die-yes, be lost to us forever. We have an antidote, says one. and that is the Bible. True, that is the very antidote we want used; but, suppose they don't take it, what then? Of course the poison will

God may safely anchor us into the harbor, and we may exclaim, "it was none other than the hand of springs, &c., and view them with God's creation. We may, on a clear, sky-light eve, behold the bright conenumerate the countless number of stars that light up the etherial dome above us. We may be able to analyze the animal, vegetable and mineral kingdoms, to call them all by their names, and examine all their beauties, yet, knowing all this, can we by this find out the Almighty to perfection? Ah, no! The finite mind cannot comprehend the All-Infinite to perfection. But, my Christian friends, we can learn of Him. Christ says: "Search the Scriptures, for in them ye think ye have eternal life; and they are they the Almighty to perfection. S. T. Bosserman.

Dunkirk, Ohio.

accomplish the very thing it was in- and the very thing we now deplore tended. The offering of a remedy in the Church will find a check. will do no good unless it is taken. That is pride, and that don't be so We cannot force our children to take particular, the people are every whit mental food, therefore can it be improper to extract from the Bible the very essence of the religion it teaches and deal it out to our children in such a way as will give them a relish for it, and thus get the mind infused with the divine truth, and soon they will seek the fountainhead from whence those droppings came-the Bible itself.

This is the day of reading, and the day in which the printing-press has power, and it is being used to the dissemination of false doctrines and man-made religions. Can not the press be used as a strong power to counteract this influence. If the printing-press has been instrumental in putting the Bible into every house, can it not be instrumental in fastening in the hearts of our children the blessed truths it teaches. We cannot keep our children from reading those false doctrines. The Union Sabbath Schools often have them, or what is equally as bad, not the whole truth. On our high-ways they are scattered. In dime and two-dime papers they come with cheering voice, but it is often the card the Bible, but from that can "charmer." that charms souls on to ruin. As well try to keep our children from breathing impure air in a boggy swamp as to get them to avoid the poisonous mind food of these days. The only way is, to provide pure, healthy tood in its stead. Let literature, adapted to the young mind, flow freely from the press, as pure as the Bible itself, and then let it have an avenue thro' never more speak in favor of it.

holy, spirit. I repeat, let our children be taught from their childhood all that we would have them be after baptism, and we will have little or no trouble to get them to walk as the Church demands. But, on the other hand, let them grow up surrounded by the influences of pride, such as is exhibited in those so-called Union Sabbath Schools, and read almost daily those liberal views on religion so prevalent now, or novels and other light reading, and then when they become members of the Church, if ever they do, is it any wonder that they have liberal views on many things, and are dissatisfied often with the Church rules? A Roman priest once said, "Let me have the child the first seven years of his life, and then I dont care who takes him; he will be a Catholic." There is much truth in that. How important, then, that we place in the hands of our children books, from the very first of their reading, that will be calculated to lead the mind into the proper channel. We do not wish to diswe not draw a library that will harmonize with its sacred and sublime truths, put in such language and arrangement that will please and instruct the young mind? We have thought much on this, and our conclusions are not from the impulse of the moment. Could we in any way see that evil would result from the course we advocate, we would the Sabbath Schools, or in any other it would result to the advancement way, so that it reaches our children, of our Master's cause, and be an auxiliary whereby our dear children might be gathered into the folds of the Charch, we say God speed the day that will bring about such a consummation.

The helmet of hope and the offensive weapon is, The sword of the Spirit, which is the word of God. The whole of this armor is to be used in connection with the Spirit

J. S. FLORY.

THE CHRISTIAN SOLDIER.

A good soldier. 2 Tim. 2:3.

The text is equally applicable to the private Christian as to the apostle or bishop of Jesus Christ. disciples are alike engaged in spiritual warfare. All are called to fight the good fight of fai.h, and to endure hardness as good soldiers of Christ Jesus. Martial language is often applied to the servants of God. And true religion involves in it a necessary and continued conflict with sin and the powers of hell. The Christian soldier becomes such by a voluntary enlistment into the army of Jesus. He abandons his former course, and freely and cheerfully surrenders himself by faith to God. He ceases to be an enemy, which he was in his carnal state, in the enmity of his mind. He has felt the evil of opposing the counsel and authority of God. He has been convinced of the folly and infatuated wickedness of fighting against God, and now he accepts of God's gracious offer, and voluntarily engages to war against all evil, and to devote himself fully and forever to the service of the Lord.

The Christian soldier is clothed in the armor of salvation. This is fully described by the apostle: (Eph. 6: 13.) The loins are to be girt with truth. The breast plate is to be righteousness. The shoes the preparation of the gospel of peace. Then there is the shield of faith. Of evil, and have, in miriads of in-

used in connection with the Spirit of incessant prayer. For the apostle adds, "Praying always." Now, this is the legitimate armor, to the preclusion of all others. No other will secure us from evil, or give us victory over the enemy. The Christian soldier fights under the standard of the Cross. The Cross is that which is the center of attraction to all the soldiers of Jesus. This is the power and wisdom of God to the pulling down of the strong holds of sin; and this is the object of glorying to all the disciples of Christ. "God forbid that I should glory save in the cross of Christ." The Christian soldier has to wage war with many enemies. He has to wrestle with flesh and blood to overcome the evils of his own naturethe unsubdued corruptions of his own heart. Within are fears and doubts and unbelief, much ignorance, self and pride. These must be subdued; all slain flesh mortified; Spirit have the ascendency and reign. There are also foes without the world in all its evils and opposedness to God. With these are leagued the powers of hell-Satan and the legions of darkness. With these enemies there is manifest kindredness and combination. United they are formidable and dangerous. wage uncompromising war overcome them is the duty and end contemplated by the soldiers of Christ. After all, for the Christian's

and be faithful until death. His They undoubtedly bring proof that he campaigns will extend through life, was not in Rome twenty five years, as and the last enemy he must combat claimed by the Catholic party, nor is death. His martial toil must be twenty, nor fifteen years; but they canpatiently borne. When he gains not prove that he was never here, no the conquest over the King of Terrors, he will exclaim, "Thanks be to God who giveth us the victory."

JOHN NICHOLSON.

Shanesville, O., March, 1872.

THE BREACH IN THE ROMAN WALL.

BY A CATHOLIC.

A great event has fallen on the earth, and a great joy has entered into Heaven. But there are lowering faces in infernal regions-because the Bible is preached in Rome!

Unwittingly, in a moment of pious forgetfulness - or rather of generous dotage-Pius IX opened the door of the Vatican to free discussion of religious subjects. And, though the door may be shut and new seals put upon it, yet the ill is out.

And not only did he give permission for the three priests to enter into open discussion with three Protestant ministers, but he gave it without counsel, and his benediction besides. The Vatican was in a fury at this unparalleled innovation of liberty within its despotism, and the cardinals rebuked His Holiness to his face.

The Papists look upon the affair as most deplorable; not only because their side had the worst of the argument, but as a most dangerous precedent. A complete victory was not with either party,

stances, been triumphantly van- the best of the discussion; but, unfor quished by the soldiers of Christ. tunately, they took the extreme issue The Christian soldier must fight that St. Peter was never in Rome at all. more than the Catholic party can prove that he was. Tradition has always maintained his coming to Rome; and Romanists make him not only the founder of the Roman Church, but accord him a pontificate of twenty five years in Rome. There is nothing in scriptural teachings to favor this, and much against If St. Peter was ever here, he was very probably only brought here, as were other early martyrs, to be crucified; cr, perhaps, his body after death. We have no mention in Scripture or other history of his death elsewhere.

> If St. Peter is the founder, central figure, and head of the Christian Church, and if that church is the Church of Rome, he was necessarily here and exercised his pontifical functions for a term of years; but, if Christ is the founder of his Church, and is the head and ruler, and if its domain is wherever he is, then it is of no consequence whatever whether Peter was ever here or not.

> To the minds of the unprejudiced there is no doubt that St. Paul founded the Church of Rome; and if Peter was ever here, it was for a very limited time, and he did very little as an apostle, less as a bishop, and nothing as a pope or supreme ruler of the early church.

This discussion-not the question, but the fact-has antonished Europe throughout, and most historians have already pronounced upon the su ject. We have seen a letter from Renan, written to a friend here, in which he exalthough the Protestants certainly had presses his opinion that St. Peter came

And this is the opinion of the the world and souls out of Heaven. learned Catholic doctors here.

The great question to-day is not whether the bones of Peter, or Paul, or of any saint are here or not; but it is this: Is Christ in Rome or not? Alas! where shall we look for the proof of this question?

Out on the Appian Way stands the little church of Domine quo vadis, socalled from the tradition that here, in his flight from Rome, St. Peter met the Savior, whose footprints are still shown, and who, to the above question of the apostle-Domine quo vadis-" Where goest thou, Lord ?-replied: " Venio · Romæ iterum crucifigi"-" I come to Rome to be crucified." We may not believe the legend, nor that the footprints are those of the Savior; but we do believe what he is reported to have said is true. "O Rome, not only hast thou ston d the prophets, but thou hast crucified the Savior anew! And be cause of your sin thou too shall be overthrown, until not one stone shall rest upon another."

But we have other good news to tell. While the sentinels slept in their infallible security, the conflict of ages is crowned with success. Through the breach made in the adamantine wall of Rome one of her own soldiers, the bravest of all her exiled sons, has leapt upon the ramparts, holding aloft the standard of her liberty, and has given to the people the commands of the true King of Rome and of the Supreme Ruler of the world-the Word of God, the Bible.

Victor Emanuel only made a breach in the outer walls that the Cæsars laid, and which, being of brick and mortar, also made by human hands, reached olicism in his discourse. We wish we

to Rome for a short time before his from earth to sky, shutting light out of

On the 4th of March the Italian Bible Society was inaugurated in Rome, under Protestant auspices, and would have passed entirely unnoticed by the Papal world had not a Catholic priest, Pere Hyacinthe, taken part in a discussion as fraternal and eloquent as it will be memorable. It not only drew down the wrath of the Vatican party and press, but the Italian Government also became alarmed, before it was given, at this man, whose presence is dreaded, and whose silence distrusted, and first forbid notices to be posted about the city, and then sent an emissary to give him public warning that he should stir not up the people, nor say aught against the government, and, above all things, nothing against the Pope!

Never have we seen such crowding to obtain entrance to any building. It was a perilous attempt, and for the greater part that flocked to the hall impossible, for it was by thousands too small.

Admiral Fishbourne, of the Anglican Church, was the presiding officer, and the discourses in Italian, French, and English, were all of interest; but that of Pere Hyacinthe was the crowning one. It was only too much disturbed by applause. The sight that was deplorable to Romanists, that a Catholic should stand up among heretics in Rome, and in the very face of the Pope, was looked upon by all true Catholics, of whatever name or sect, as an event that marks a new order of things in the Old Church, and one that will bring abundant fruit and rich blessings. was invited," said he, "to participate could be undermined by streams of with these my brethren as a Catholic, blood; but it remained for Hyacinthe and I speak as a Catholic"; and certo scale the inner wall, which, though tainly there was nothing but true Cathcould say as much of some of the Protestant speakers, who forgot the fraternity and charity in Christ, in their zeal for Protestantism, and hatred for Roman-These speeches were condemned by the committee.

Prince Frederic Charles, who is stopping in Rome, went to pay his respects to the Pope not long since, and rather displeased His Infallibility by avowing frankly that Rome did not seem "sad"; and that he believed His Holiness would not be insulted if he were to go out, as formerly. This Prussian Prince declined paying his respects to Antonelli.

Prince Nopoleon is passing some time here, awaiting the return of the Emperor to Paris! And of all the sanguine Bonapartes the Emperor is the most sanguine, although the most quiet. France has manifested great good sense in sending here an ambassador who is an undisguised anti-Papist .- Independent.

THE DUTY OF CHRISTIAN MOD-ERATION.

Let your moderation be known to all men. The Lord is at hand.

Phil. 4:5.

The day in which we live is preeminently a day of extremes; extreme science, extreme haste, extreme folly, extremes in well-nigh everything but Love, which is the root-grace of moderation. It is by no accident that we find these two admonitions associated in one verse. In the excitement of extremes consists our unfitness for the Divine presence. In the excitement of the cottager envious of the householder. extremes consists our unreadiness for the and the householder of the mansion. It Lord's coming. Hence we find the is one of the sad signs of our times that admonition, "Let your moderation be the people are claiming rights they known unto all men," immediately pre- know not how to use rightly; and if ceding that other, "The Lord is at the end of all things be not at hand, hand."

It is, then, with a view to show this need of our time that we have chosen these words as containing in brief the element of true readiness. is a word that includes much, but first and mainly the meekness of love manifested in calmness, equanimity, patience, self-possession, temperance, and toleration. All these may be seen as summed up and included in the Christian grace moderation, for it is not that tame thing in nature which men without fixed principles are wont to allow to others that they may claim it for themselves as free thinkers. Neither is it that good thing in nature which education in morals teaches us to observe in chastity, sobriety, and reticence. The moderation here enforced is an attainment in grace, the growth and development of a new birth; for Paul is addressing the Philipians as "saints in Christ Jesus," and such as he would have "filled with the fruits of righteousness which are by Jesus Christ to the glory and praise of God. Let our moderation, then, be known (1st) in social life, (2) in commercial life, (3d) in religious life, for that our moderation is to be known to all men.

1st. In social life: and surely we have need of such admonition in our day of extremes, when the so called march-of-intellect is leading every class beyond its own. Thus we find the child of tender age affecting the youth, and the youth the man; the servant assuming the master, and the maid the mistress; the employed, impatient of service, dictating terms to the employer; the end of good, stable, trustworthy

overrule the state. This good old Book rule, but "By me kings reign and prin ces decree justice; by me princes rule, and nobles, even all the judges of the earth;" and if men insist upon reversing God's order, they will do it sooner or later to their own cost! Admit that, in the case of a neighboring State, every department had grown corrupt, so that ruin and overthrow was the necessarv and natural result: was it not under rule avowedly "by the will of the people," and not even nominally "by the grace of God?" And presently the time came when that will of the people became too strong for their chosen Ruler, so that the disasters of France are the result of the people's policy. It may be but a feeble voice that one can raise, but the will is strong to sound it out far and near. "The powers that be are ordained of God, therefore should we render to all their dues." Yet has our text somewhat to say to all that are in authority too, from the cottager to the Queen, even to all in whom the grace of God is supposed to dwell. Let your moderation be known to all beneath you! How often has abused authority fostered revolutionary principles, an arbitrary parent scattered his family, and an overbearing master driven his servant to disobedience! The grace of God is able and designed to correct all this; but, alas! the world's sad history of war, revolution and ruin may be summed up in the lack of this one Christian virtue-moderation. ters, forbear threatening; servants, obey in all things your masters; children, obey your parents; submit yourselves one to another," are like so many echoes of our text: "Let your moderation be known."

government is at hand when the people is moderation, and what inducements to extremes are found! What mischiefs it is which says: Not by me the people have abounded during the last half century from over trading, over-reaching, over haste to become rich! Fellow-Christians-for to such only we speak, as we expect only such to hear-is it not written in our text-book, "Godliness with contentment is a great source of gain, for we brought nothing into this world, neither can we carry anything out; but having food and raiment we shall be therewith sufficiently provided; but they that desire to be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, such as drown men into destruction and perdition. For the root of all evils is the love of money, after which while some were lusting, they wandered away from the faith, and pierced themselves through with many sorrows." (See Alford, 1 Tim. 6: 6-10) And this principle of covetousness is as offensive to God in the servant discontented with his wages as in the small trader who envies the great. For men of this world, whose portion is in this life, it is as natural they should covet as that they should breathe; the principle is an indigenous root in fallen nature. But if we have changed our ground in nature for a ground in grace, the gospel meets us, saying, "But ye also put off all these." If we have learned to estimate aright the life that now is in comparison with the life that has yet to come, if Christ has that place which belongs alone to him, we shall have no difficulty in forgetting the things which are behind while reaching forth unto those which are before, in depising shadow that we may grasp substance; but our difficulty will be in proportion to our lesson learned. some will say, Shall we not buy and sell and get gain? Are we not commanded, 2d. In commercial life, how essential "Be diligent in business?" Yes, but

all for him; so that if you gain, that the faith of the Bible, the faith of God's gain, being his, shall not exalt you; or if you lose, the loss, being his, shall not depress you. Buy for him, sell for him, hold all for him. "If riches increase, set not your heart upon them;" they are only yours for his service and praise. Masters, give to your servants that which is just and equal on the one hand, and lay not up riches for yourselves on the other hand. Servants, seek grace rightly to estimate your service, and if wronged, reckon the wrong rather as done to your Master in heaven than to you; take the wrong to him, remembering that he has the hearts of all in hand, that if he pleases to infinence your master to do right, he may so do, and if not, rather take the wrong and suffer yourselves to be defrauded than disgrace that holy Name by which you are called, in the use of carnal weapons. To masters and servants alike the gospel comes, saying, "Mind not high things, but condescend to be contented with mean life consisteth not in the things that he possesseth."

whom love has not prevailed to teach gifts. them moderation. Where love prevails,

elect, it matters little what our faith is, and the sooner we rid onrselves for that faith which is the gift of God the better.

If our faith be divine, so that we know it as the gift of God, we shall do well to remember that it is the faith we have in common with all true Christians, and this it is which makes us one family. One in birth, one in nature, one in spirit, one in prospect of a future home, let us not forget that we have been one in ruin and one in redemption, ransomed together that we may be raised together and glorified together. Hath not God dealt out to every man the measure of faith, and hath he not set the members in the body as it hath pleased him? And what saith the apostle to the Corinthians? "If anything be revealed to another that sitteth by, let the first hold his peace; for ye may all prophecy one by one, that all may learn and all may be comforted. And the spirits of the prophets are subthings (marginal reading,) for a man's ject to the prophets." Here indeed is moderation enforced! And if all are dependent upon one Source for every 3d. In religious life. And herein good and perfect gift, whatever one has we have urgent need to call into exer- received another may, if sought devoutly cise every feature of moderation; mod- and earnestly with the whole heart. eration in all its calmness, temperance, There is no gift or grace that we have a self-possession, equanimity, heart to desire, but may be had if we and toleration. In nothing are men use the heaven-appointed way to obtain more intemperate, intolerant and impa- it. There is one order of grace to be tient than in religion. The more earn- had for asking, a higher order that reest men are in their religion, the more quires seeking, while the highest order intemperate, intolerant and impatient is only to be obtained by the earnestthey are; and the more earnest others ness of knocking once, twice, thrice, are, and the stronger their convictions, often and long-continued; for God is the less are they tolerated by those in not lavish with his choicest and best

Yet he is not unwilling to give; but meekness prevails; and moderation will asking, seeking and knocking are probe a sure result of love and meekness cesses through which we must needs associated. Religion is the expression pass to fit us for the reception and right of our faith. If our faith be not divine, use of the gifts asked. Would we gain

can only be by distinguished painstaking and perseverance.

It is one of the most pitiable features of our time to see the house of God, the church of God, which should be the pillar and ground of truth, divided against itself and stirring up strife in the very sight of its enemies; and for this reason we would fain speak aloud in the hearing of all intolerant ones, "Let your moderation be known unto all men; for the Lord is at hand."

"The Lord is at hand" in three senses:

1st. As an omniscient, omnipresent One, walking to and fro among his servants, inspecting their work for him, the spirit in which it is done, and especially their bearing and behavior one to another. Much that has been spoken in the ear in closets will have to be proclaimed upon the housetops another day, and well will it be if our secret hopes and cherished thoughts of one another show up well in that day!

If we realized more fully our oneness together in a body mystical, so that the glory of one was the glory of all, and the shame of one the shame of all, we should be more careful to enhance the one and to conceal the other. If we walked and talked and thought more habitually in the presence of One at hand, we should less often think evil one of another, and speak evil one of another. The eye is often discontent because the ear is unlike to it, and the ear too often contends that all should be like to it, forgetting that each has his place and station given to him of God. Few, very few, are the Eli prophets who could take the word of the Lord through Samuels in this our day.

distinction in any field of enterprise, it | and all upon the Head. Thus it becomes the privilege of one member, as the eye of the body, to see and describe what he sees, while it is becoming in the ear to hear and accept as truth the testimony of the speaker. But, alas! how often do we see the car refusing to hear because it is not an eye; and hence disjointure where unity should be! hath God set the members in the body as it hath pleased him.

> 2d. "The Lord is at hand" as an Omnipotent One, a very pleasant help in every time of need. Concerning the man who dwelleth in the secret place of the Most High under the shadow of the Almighty the promise is, "I will be with him in trouble, I will deliver him and honor him." How long he will be with us in the trouble, till the time of deliverance comes, he does not say, but to have an Omnipotent One with us in the trouble should give assurance that the time of deliverance is well and wisely appointed, and will surely come.

The twenty-third Psalm is a commentary on these words, "The Lord is at hand." There may we read the absence of fear, because "Thou art with me"; not for deliverance, perhaps, but for awhile until deliverance endurance

Omnipotent to provide, to guide and to guard, and such a friend it is that pilgrims need. The wilderness is barren, a region wherein is no way, a path crowded with foes. But the provision is a Father's hand and a Father's heart, and simple faith delights in seeing all in God and God in all, working all things after the counsel of his own will; to whom be all praise.

3d. "The Lord is at hand" in that And yet it is the constitution of the sense in which "The judge is at the body mystical which necessitates the de- door," just ready to take by surprise an pendence of one member upon another, unready household, a slumbering church,

or, what is worse, contending factions | My dear children, nephew, niece and appearing, and that this view of revealed think of the prattle of their dear, intertruth contributes most to sobriety, sep- esting little Ella May, when she sat in aration and sanctification; for, if we at hand," we shall give diligence to be that with her musical voice she would and blameless.

up and doing .- Selected.

A LETTER OF CONDOLENCE.

By referring to the obituary column, it will be seen that death, the rider on the pale horse, came to our place, and of twenty-eight measle cases, there laid in the grave the bodies of four dear little girls, whose angel spirits have taken their flight to God who gave them, leaving sadness, sorrow and regret in the hearts of, perhaps, over-anxious parents. And as the writer is so closely identified with at least three of the families-not only by the ties of relationship as father, uncle and cousin, but also by the ties of kingdom of God." She is gone to the Gospel, the Author of which sticketh closer than a brother. As your sure to meet her there, and you will unteacher, pastor and elder he feels to derstand the song, "Jesus has come to write a few lines of condolence, hoping reign." God may bless them as such to your sorrow stricken hearts.

where moderation should be manifested cousins, as such you are dear to me, and in meekness and love. To the scoffer doubly dear as Brethren and Sisters in who inquires, Where is the evidence of the Lord, and I know that your childhis coming, since all things continue as ren were dear to you, and not only to they were from the beginning? we may you, but to all who came in contact with not be able to demonstrate much to con- them, as each one had a special peculfirm our testimony that the Lord's com- iarity of attraction and interest. This ing is at hand; yet there are signs suffi- I well knew before your dear children cient for the seers in matters spiritual to were taken ill; and you know with what settle their faith that "the night is anxiety and concern I was with you by indeed far spent, that the day is indeed day and by night during the time of at hand." And it is a notable fact to their suffering and death. Yet you some that the most spiritual, the most have really no cause to mourn, as you deeply taught of our day, are found sorrow not as those who have no hope. among the number who look for his Joseph and Annie weep when they her rocking-chair, and by the peculiar believe in our heart that "the Lord is gift God saw fit to endow her with, so found of him in peace, without sport sing full tunes, though she could not pronounce the words, and sitting in her Brethren, the time is short-let us be mother's lap would sing the tune to the words "Jesus comes to reign" so correctly that persons unacquainted with her attempt at talking could understand the words in the poetry. But, my dear children, is this really a cause of sorrowing? Do you think her angel spirit is less able to sing now in her heavenly Father's house than when in her body of clay? Have you not read that "out of the mouths of babes and sucklings God has perfected praise"? He has early trained her for the angel choir, where she is now with them sounding the high notes of perfect praise to God. Of this you are assured by the Word of the Lord when he says, "of such is the Him; weep not, dry your tears, and be

And when William and Lizzie think of their sprightly, active and exceed-

ingly apt Sallie, they mourn as though | thoughts of God looked on this subject. and learning mind is less so in her spirit, angelic associations? It is true, you do not see her with your natural eyes, nor handle her with your parent-hands as you used to do. But with eyes of faith you may see her in her Heavenly Father's house with angel's tongue speak the Father's praise in full perfection in her Savior's free-purchased salvation, for "of such is the kingdom of God." Then cease your mourning, my dear friends, for God will swallow up death in victory, and then He will wipe away all tears from all faces. Your Sallie and Johnny who went before her are gone to God, and will return to you on earth no more; be sure you go to them; and while here, train your remaining Cora for a home in Heaven, and you will constitute a family in Heaven, where you will never, never weep again

And here is Daniel and Sarah, how sad they feel when they think of their exceedingly interesting Mary Susan. niece, I admit that with you I have in, "because it was polluted;" so I Johnny is." marked her for a member in the church early in life. I even hoped to live to you the spirit God gave to your Mary

that active and ready to learn mind was He took her to the church triumphant all buried up with her in ter little without passing through the church milgrave. Why, my dear cousins, brother itant. And if he, out of the mouths of and sister, do you suppose that active babes and sucklings has perfected praise, surely He will have such from one upon whom He had put so much of His spirit. Some of her traits may have been the result of a pious mother's training; yet the governing principle was instinct. Christian parents know how readily children will forget their evening and morning prayers which they had taught them, and that it is needful to remind them of it again and again. But Mary would, under no circumstance, be persuaded to retire without the regular family prayer. And she would not kneel in prayer without having something to cover her head, even if it must be the skirt of her little dress drawn over her head. We are satisfied the spirit of God was there. St. Paul says a woman praying must have a cover on her head because of the angels. this little worshipper was an associate of angels, and she will be covered. some older Christians learn from this perfect little worshipper. Her mother tells me this trait in Mary was no part My dear brother and sister, nephew and of her training, she never having called her attention to it. With so much of been disappointed in my expectations; God in this child, need we wonder that but it only teaches me the truth more she so often told her parents since the fully, that the ways of the Lord are not death of her little cousin Johnny, (son our ways, and His thoughts are not our of the above Wm. and Lizzie,) who thoughts. Some of the extraordinary died some eight months ago, that the traits I saw in Mary, and others that "good man" had one pretty baby, and sister Sarah, her mother, told me of as she would like to go to Him too. And much as a year ago, attracted my atten when, on her death bed, she said, "I tion to draw certain conclusions. One don't like to leave papa and mamma, of these was, that this world was not and Ella, (her sister,) but I do want to the place for such a spirit to tarry long go to the "good man" and be where

My dear Brother and Sister, all tell baptize her. But see how the higher was not to tarry long in this polluted world, and you have no just cause to mother for her first-born, ascends the sorrow nor weep. For could you see her to-night, while I am penning these lines, as she is in the angelic band, not with the skirt of her dress drawn over her head for a covering, but with diadems of glory and immortality purchased for her by the Son of God, your tears of sorrow would be tears of joy and gladness in the thought, our Mary is safe with God. Come, my dear fellowmembers in the body of Christ, cease your sorrowing and strive to meet your angel spirits in purer climes above.

And to Lewis and Maggie Carb and Jessie F. and Mary A. Lambert, I will only say that, as I am not as intimate with you as I am with my relations and religious Brethren and Sisters, I did not learn the peculiarities of your children as I did the others. Yet I can assure you that whatever lovely or interesting may have been in them, it was God who gave it, and it was God who took it again. And that you may humbly bow to His will and be enabled to say, blessed be the name of the Lord, and prepare yourselves to meet your children in heaven, is my wish and prayer for you.

D. P. SAYLER.

REVENGE.

"Farther forgive them !" Go, proud infidel, search the ponderous tomes of heathen lore, explore the works of Confucius, examine the precepts of Sencca and the writings of Socrates; collect all the excellencies of ancient and modern moralists, and point to a sentence equal to the simple prayer of our Savior. grossest indignities, crowned with thorns,

prayer for mercy on his enemies: "Father, forgive them!" Oh! it was worthy of its origin, and stamps with the brightest seal of truth that his mission from Heaven.

Acquaintances, have you quarreled? Friends, have you differed? Christians, are you estranged from each other, and uncharitable? If he who was pure and perfect forgave his bitterest enemies, do you well to cherish your anger? Christians, brothers, to you the precept is imperative: you should forgive not seven times but seventy times seven. Revenge is as incompatible with happiness as it is hostile to reason and religion. Let him whose heart is black with malice and studious of revenge walk through the field, clad in verdure and adorned with flowers; to his eye there is no beauty-the flowers to him exhale no fragrance. Nature, dark as his soul, is robed in deepest sable. The smiles of beauty light not up his bosom with joy; the furies of hell rage in his breast, and render him as miserable as he could wish the object of his hate. But let him lay his hand on his heart and say, "Revenge, I cast thee from me! Father, forgive me as I forgive my enemies," and nature will assume a new and delightful character. Then, indeed, are the meads verdent and the flowers fragrant-then is the music of the grove delightful to the ear, and the smile of virtuous beauty lovely to the

THE CHINESE NEW YEAR.

The Chinese New Year began this Reviled and insulted, suffering the year Wednesday, February 7. They celebrate the commencement of their and led away to die; no annihilating year very much as the Americans do curse breaks from his tortured heart. the Fourth of July. They burn a large Sweet and placid as the aspirations of a amount of fire-crackers, and suspend all

in their best apparel, and entertain their friends with their choicest food. In San Francisco there are 11,817 Chinese, of whom 9,777 are males, and 2,080 are females. Of the latter class, it is said not one is virtuous. The women wear no bonnets on the streets. They have fair and plump cheeks, and are rather good looking. They dress their hair in a fantastic manner-perhaps no more so than fashionable American women. It is nicely braided on each side into wing-like appearances. They wear small wooden shoes, which are very inconvenient for walking.

The men wear large shoes, with white stockings, having their pants tied around their ankles, as we tie them around our boots in New England, when we are to wade in the deep snow. The men have their hair shaved off their foreheads, excepting a round spot covering the top and a part of the back side, from which hangs their long, braided cue, which reaches down within a foot of the ground. The women do not wear cues. The men wear the coats shaped quite like a shirt, with large, long sleeves, no colars, and generally made of cheap material. Some of them dress richly. They live very economically. is one of their principal articles of diet. They are industrious, and quite quick to learn how to do various kinds of work. Most of their washing is done by China men. The women do little or no work. They are not employed at all as servants; but the men are the common servants in California, as are the Irish women in the Eastern States.

business. Their festivities continue for laborers of other nations, especially the about a week. They array themselves Irish. The Chinese are obliged to put up with considerable unkind treatment. They appear to be a peaceable, inoffensive people, but very loose in their morals, and superstitious in their religion. We think it was a serious mistake to introduce them into California. course, many have made money out of their services; but they have brought with them their idolatrous worship of artificial gods, and their common licentiousness, which are exercising a very demoralizing effect upon community. They pay but little or no regard to the customs of civilized and Christian soci. ety. They are allowed to work the same on the Lord's day as on Monday. When on our way to meeting, they may be seen sawing wood, washing and ironing, as on other days .- World's Crisis.

Youth's Department.

THE YOUNG MAN'S WARNING.

I had one of the kindest and best of fathers. When I was a little whiteheaded boy, about six years old, he used to carry me to school before him on his horse. He would help me in my little plans, and always seemed to try to make me happy; he never seemed so happy himself as ween making me happy. When I was six years old he came home one day very ill. My mother, too, was ill, and so nobody but my two sisters could take care of my father. In a few days he was worse, very ill, and all the doctors near us were called in to see him. The next Sabbath morning early They live so cheaply, that they lay up he was very much worse. As I went money much faster than the American into the room to see him, he held out laborers, who receive twice as much as his hand to me, and said, "My dear the Chinamen. There is much bitter little boy, I am very ill. I wish you to feeling towards them on the part of the take that paper on the stand, and run

cine written on that paper." I took the paper and went to the apothecary's shop, as I had often done before. It was about half a mile off; but when I got there I found it shut, and as Mr. Carter lived a quarter of a mile further off, I made up my mind that I would not go to find him. I then set out for home. On my way back I thought what I should say. I knew how wicked it was to tell a lie; but one sin always leads to another. On going in to my father I saw he was in great pain, and, though pale and weak, I could see large drops on his forehead from the greatness of his pain. Oh, then I was sorry I had not gone and found the shopman. At length he said to me, "My son has got the medicine I hope, for I am in great pain." I hung my head, and said in a low voice, for my heart smote me, " No, Mr. Carter says he has got none." "Has got none! can this be the case?" He then gave me a keen look, and seeing my head hang, and very likely thinking I had told a lie, he said in the mildest and kindest tone, "My little boy will see his father suffer great pain for the want of that medicine." I went out of the room to be alone, and cried. I was soon called back. My brothers had come, and were standing. All the children were standing round his bed, and he was telling them to take care of their poor mother, and giving them his last advice. I was the lay on my heart. They could not commy head, and told me that in a few the children all scattered abroad, for my would in a day or two be laid in the them. ground, that I must always do right and speak the truth, because the eye of God in college, that I went alone to the the blessings of God the Savior to rest over it, I seemed once more to be at his

down to Mr. Carter's, and get the medi- upon me, "soon to be a fatherless child," I did not dare to look at him, I felt so guilty. I ran sobbing from his bedside, and wished I could die. They soon told me he could not speak. Oh, how much would I have given to go and tell him that I had told a lie, and ask him once more to lay his hand on my head and forgive me! I crept in once more, and heard the minister pray for "the dying man." Oh, how my heart ached! I snatched up my hat and ran to Mr. Carter's house, and got the medicine. I ran home with all my might, ran in, and ran up to my father's bedside to confess my sin, crying out, "Oh, here, father !" but I was hushed; and then I saw that he was pale, and that all in the room were weeping. My dear father was dead; and the last words I ever spoke to him were untrue. I sobbed as if my heart would break; for all his kindness, his tender looks, and my own sin, came to my mind. And as I looked at his cold, pale face, and saw his eyes shut, and his lips closed, I could not help thinking of those words, " My little boy will see his father suffer great pain for the want of that medicine." I did not know but that he died for the want of the medicine.

In a day or two he was laid in the grave. There were several ministers at the funeral, and each spoke kindly to me, but could not comfort me. Alas! they knew not what a load of sorrow youngest, and when he laid his hand on fort me. My father was buried, and hours I should have no father, that he mother was too feeble to take care of

It was twelve years after this, while was always upon me, it seemed as if I grave of my father. It took a long should sink; and when he again laid time to find it; but there it was, with his hand on my head, and prayed for its humble tombstone; and as I stood bedside, to see his pale face, and to hear his voice. Oh! the thought of that sin cut me to the heart.—A Friend's Stories.

Correspondence.

The Churches in Marion County, Iowa, to the Brethren throughout the United States, greeting:

Whereas, our beloved Brother David Sink has, by misfortune and disappointment in business, become involved in debt beyond his power to extricate himself; and as he is a Minister of the Gospel, in the second degree, and a faithful and worthy Brother, whose labors are much needed here and elsewhere; and as the members here are in limited eircumstances, and have done about all they can to help Brother David out of his troubles—

Therefore, We ask all the dear Brethren everywhere to lend a helping-hand, in the name of the Lord, to remove the shaekles from off the hands of this beloved laborer in the vineyard of the Lord.

The following amounts have been raised and applied to the payment of his liabilities:

By the Church here, \$200 00; by Monroe, Decator, and Appanoose Counties, collectively, \$210 00; leaving \$700 00 unpaid.

Money may be sent, by mail, to English Settlement, or by express to Pella, both in Marion County, Iowa. Address, Jonathan Beard, who is appointed by the Church as receiver.

JONATHAN BEARD,

Minister.

J. J. SHOUP, JABES WRAY, D. L. BOWMAN, DAVID PHILIPS,

Feb. 23, 1872.

Deacons.

Unionville, Iowa, March 13, 1872.

Having examined the plea from the Marion County Church, we desire to say to the Brotherhood at large that we are somewhat acquainted with the case of Bro. D. Sink, and that we have known him for some years; that we esteem him a worthy, faithful, humble Brother, every way worthy of the charity of the Brotherhood; that he is an able Minister of the Word, and may be made extensively useful if he can but be relieved of the burden that hangs upon him in consequence of his unhappy condition. We, therefore, earnestly hope that the call of his Brethren and fellow-laborers will be favorably considered, and met with a cheerful and abundant response. Let every one that hath give to him that needeth a little. very little from each one will suffice. God loveth a cheerful giver. Be not tardy; give not grudgingly; give cheerfully and with a willing mind, and look to the Lord for the reward. Whosoever hath this world's goods, and seeth his Brother have need, and shutteth his bowels of compassion toward him, how dwelleth the love of God in him? Let us not love inwardly, neither in tongue, but in deed and in truth.

Eld. ABRAHAM REPLOGLE. Eld. DANIEL ZOOK.

For the Visitor.

EMIGRATION.

MARYVILLE, TENN., March 30, 1872.

Since many of the Bretheren wish to change their homes where winters are long and climates cold for homes in the South where they can enjoy mild, healthy climate and short winters, I take this method of informing them that East Tennessee possesses, doubtless,

the most desirable climate in the United States, owing to its peculiar situation and surroundings. It lies from eight to seventeen hundred feet above the level of the sea, and is entirely surrounded by high mountains, affording pure mountain air all the year round. The soil is greatly diversified-consist ing of limestone, marble, dolamite, slate, red clay, vegetable mould, &c. The surface is also various, consisting of little valleys, small plains, and rolling surface. The people are plain, sociable and hospitable. Land sells from eight to thirty dollars, according to location and quality. There is now an arrangement made to accommodate emigrants with low fare. An emigration bureau has been established and commissioners appointed to aid persons coming from the North to come at half fare tickets, which can be had from New York to Knoxville or Nashville from twelve to fifteen dollars.

I wish to say to those who have any doubts as to the safety of coming here, that I regard it as safe here as anywhere in the United States. I have lived here nearly four years, and mingled much among the people in a public capacity. Those wishing to move South should apply to C. C. Charlton, Commissioner of Emigration, for further information.

Allow me just to add, that the Brethren are highly esteemed in this country, and are, by God's blessing, building up a Church at this place.

Yours, in love, S. Z. Sharp.

News from the Churches.

Brother Henry: Thinking it might be interesting to the readers of your excellent periodical—the Visitor—I send you a little item of Church news.

On the evening of the 24th of February I commenced a series of meetings at the Nordic School house, Preston co., W. Va., which lasted a week. We preached every evening and taught school during the day-that being the place of our school. The attendance and the attention was very good, and we had a very pleasant and profitable meeting. Fifteen made application for baptism, and others said they would come shortly. On the 3d of March we broke the ice on Snowy Creck, and baptized ten of the applicants. They were all young persons but two. They did not fear the cold, but boldly went down into the water, and were buried with Christ by baptism. The rest were baptized the next Lord's Day by Brother Samuel A. Fike, we having returned home. With pleasure we shall remember the kindness of our Christian friends in the vicinity of where the meeting was held; but especially do we remember the kindness of Brother Samuel Deberry and family, with whom we had the pleasure of staying during the three months previous to this time. May the Lord reward and encourage them, and finally save us all. Farewell.

JAMES A. RIDENOUR. Brandonville, W. Va.

Our Church is in a very flourishing condition. Three were added by baptism last Thursday, and six were taken in by letter by fall—nine in all.

The District Meeting will be held at the house of Brother Daniel Barnhart, commencing the first Monday in May. Public meeting on Saturday and Sunday before.

This leaves all well—hoping this will find you all enjoying the same blessing.

Yours, as ever,

J. A. STUDEBAKER.

Willow Springs, Kansas.

NOTICE.

Annual Meeting-P. O. Arrangement.

If those attending our next Annual Meeting will have their Correspondence addressed in care of Eld. J. B. SHOE-MAKER, Smithville Station, Wayne Co., Ohio, they will have it delivered to them on the ground where the Annual Meeting is held. It is believed that this arrangement will greatly add to the convenience of those attending the Meeting if they will avail themselves of it.

By order of the Com. of Arrangements.

E. L. YODER, Clerk.

Doetry.

For the Visitor.

Children.

Your children dear have gone to rest, Away from toil and strife; Their portion now is with the blest, In everlasting life.

"A child of thine, an heir of bliss, Why, wherefore weep for joy like this."

They are not lost, but gone before, Though numbered with the dead, Rejoicing on the shining shore, While gems bedeck their head. "A child of thine, &c."

"Nor eye hath seen, nor ear hath heard," The joys that are prepared For those who trust the Savior's word And covet the reward.

" A child of thine," &c.

No pain shall they again endure, Nor sorrow cross their way; Salvation now to them is sure-They be'er can go astray. "A child of thine," &c.

Not so with those who are behind; We know not their career-Know not that they true bliss shall find; Our hope is mixed with fear. "A child of thine, &c.

Perhaps had longer been their way In this vile world of ours,

They might have shunned the narrow way, And failed true joys to win. " A child of thine," &c.

It now remains your lot to say Thy will, Oh Lord, be done: And walk in meek, submissive way, Should joys or sorrows come. "A child of thine," &c.

We should as Christians humbly bow To God's most holy will; We do not know the import now, But time will it reveal. " A child of thine," &c.

L. L. TOMBAUGH.

For the Visitor.

THE AGED CHRISTIAN.

BY J. W. LANG.

Aged pilgrim! cheerfully waiting For the summons of thy Master, By the river whose tides are freighting Ever onward, still more faster: To Parents Mourning the Death of From earth-land souls whose leases have expired, And whose casket, like the broken bowl, Worn out and laid aside like the tired Schoolboy's garments at sunset's goal.

> Aged pilgrim! strong in faith and love, Tottering onward day by day, Well sustained by spirit strength above, Shed o'er thy peaceful earthly way; Buoyed amidst life's trials strong and sure By that strong hand well known divine, Strength is given th e and grace to endure; His hand is ever clasping thine.

Aged pilgrim; may the lesson of thy life Be like the sea-towers' beacon light, Shining out far o'er the water's strife, To guide 'midst shoals some soul aright; . Some frail bark that 'mid the quicksands sails, And sunken rocks aud unseen snare, Where human aid but feebly avails Without God's watchful, loving care.

Aged pilgrim! In the providences Of a dear Father's loving hand, Be there an instrument, truly his, Of good to every human band. Strong as the oak whose branches wave Amil the gentle airs of heaven, Meet then the conflicts of the grave, With strength from Jesus given.

OBITUARIES

Died, of Consumption, March 5th, 1872, in the Upper Miami District, Montgomery Co., Ohio, Sister CATHARINE NEHER, aged 22 years, 6 months and 16 days. She was raised from an infant by Brother Joseph and Sister Elizaheth Arnold. Her mother died on the day that she was born. She was the daughter of Daniel and Sister Catharine Neher. She had belonged to the Church over seven years. She was an exemplary young Sister, and was beloved by all who knew her. She was buried in the graveyard at the Grove Meeting-bouse. Funeral services by brethren John Frantz and Jacob Crist, from St. John 5: 24-29, inclusive.

Died, of consumption, March 2d, 1872, in the Upper Miami District, Miami Co.. Ohio, Sister BARBARA STUDEBAKER, aged 66 years, 8 months and 21 days. She was the widow of Br. Abraham Studebaker, who died about 18 years ago. Her mother still lives, and is in her 93d year. She raised two children, one of whom is living. She has four grand-children. She gave directions about her funeral, that she wanted to be dressed in a plain manner, and a plain coffin, and to be conveyed to the graveyard in a common spring-wagon. She was sick about ten months, and bore her sufferings with fortitude and Christian resignation. Funeral servies by Brethren Joseph Arnold and Isaac Studebaker, from Rev. 14: 13.

Died, at Double Pipe Creek, Monocacy Ch., Md., on Thursday, March 16th, of measles, NANNIE E., daughter of Mr. Lewis and Maggie Cash, aged 8 year, 4 months and 12 days. Funeral services by Mr. Fair of the Lutheran Church and the writer.

Died, Wednesday the 18th, at the same place, of same disease, MARY SUSAN, daughter of Elder D. R. and Sister Sarah Sayler, aged 5 years and 23 days. Funeral services by the writer and Brother Hoover.

Died, Thursday the 21st, at the same place and same disease, SARAH CATHARINE, daughter of Brother Wm. H. and Sister Lizzie Renner, aged 3 years, 8 months and 26 days. Funeral services by the writer.

Died, near the same place, Friday the 22d, of measles and whooping cough, ELLA MAY, daughter of Brother Jos. S. and Sister Annie E. Emmert, and grand daughter of Elder D. P. and Sarah Sayler, aged 1 year, 4 months and 2 days. Funeral services by Elders D. R. Stiteley and Henry Sayler.

Died, at the same place, of spinal disease, on Sunday the 24th, ARTHUR LEON, son of Jesse F. and Mary A. Lambert, aged 4 years, 11 months and 8 days. Funeral services in New Windsor. Carroll Co., by Mr. Waterman of the Presbyterian Church and the writer.

D. P. SAYLER,

Died, in the Squirrel Creek Congregation, Wabash County, Ind., July 27, 1871, ANGE-LINE, daughter of Brother Alexander and Susannah Abshire, aged 4 years, 8 months and 27 days. Disease supposed to be congestion of the brain and bowels. Her sufferings were very great. She lingered about ten days, during which she was rational most of the time. She

Died, near Gilead, Miami County, Ind., on March 6th, 1872, sister ESTHER MOREHART, aged 81 years, 2 months and 20 days, after suffering all that flesh is heir to; yet not a murmer passed her lips, but with perfect resignation she bore all, setting an examble for her numerous relatives and friends which is truly worthy their imitation, and greatly admonishing them to first seek the kingdom of God. She was truly a veteran in the great cause of Christ, and was ever faithful. She joined the Church near Ashland, Ohio, together with her late husband, John Morehart, 16 years ago. Her hushand's remains lie in what is called Dickey's Burying Ground, near Ashland, O., and she lies at Gilead, Ind., yet we believe their spirits have joined each other in the better world. funeral discourse was delivered by David Bechtelheimer, from the words, "And I heard a voice from heaven saying write," &c. Though she is dead, yet her ever kind voice speaks to us with all the solemnity of a faithful Christian, bidding us to be watchful.

MARY THOMAS.

(Companion please copy.)

was a dear child, greatly beleved by parents and playmates. Occasion improved by Brethren David Bechtelhimer and Samuel Iler. Text, 1 Cor. 15: 21, 22, to a large congregation. The stroke is hard, come when it will, that

The stroke is hard, come when it will, that calls a little child away; but since an heir to glory is gone, we will say the will of God be done.

S. ABSHIRE.

Died, Feb. 29th, 1872, in Lamoth Prairie Church, of Typhoid Pneumonia, IRA, son of Brother Jacob and Sister Martha Swinger, aged 2 years, 3 months and 12 days.

Also, March 9th, 1872, infant daughter of the

Funeral services by the writer.

We know they are gone to the home of their rest, Then why should our hearts be so sad.

We know they are gone where the Infants are blest.

And the mourners look up and are glad.

J. P. Horning.

In the Palestine Branch, Darke County, O., Jan. 5th, Sister SARAH FLORY, wife of Emanuel Flory, aged 55 years, 9 months and 17 days. She leaves a sorrowing husband, one daughter, and many friends to mourn her departure, which unnoubtedly is her great gain. Sister Sarah was an exemplary Sister, and loved by all who knew her. Disease, Palsy. Funeral oceasion improved by Brethren Baker, Kreider and the writer, from Rev. 14th chapter.

THOMAS B. WARLOCK.

Died, in Morfordsville, Johnson Co., Iowa, April 17, 1872, sister MARTHA SMITH, aged 62 years and 12 days. She was the companion of Bro. Martin Smith, and the nother of five children living, whose sorrow is such as those only know who have experienced it. Funeral text, Rev. 19:8. She chose the text herself several weeks before her death. Brother Smith and family moved a number of years ago from St. Joseph County, Ind., and were members of the Church before they, left that State.

J. L. SWITZER.

was Dyspepsia. He loaves a lonely widow, one 29 years, 5 months and 21 days. son and three daughters to bear their loss. Funeral text by the writer, to a large congregatlon, from Heb. 9:27.

Also, at the same place, Feb. 6, 1872, MI. CHAEL, WEABER, aged 57 years, I month and 6 days. He was also a member of the Mennonite Church. Disease, Dyspepsia. He leaves a widow and small children to mourn their loss.

Funeral text from 1 Peter 1: 24. 25, by Eld. David Culler and the writer, to a large and

attentive congregatioh.

Died, in the Lickcreek Congregation. Owen co., Ind., near Belair, of Lung Fever, Feb. 15, 1872, our beloved Bro. BENJAMIN BURKHART, aged 60 years and 4 days. He was a consistent member of the Church, and a respected citizen. He leaves a beloved wife, (a Sister,) one daughter, and five grand-children, to mourn their loss. But their loss, we believe, is his eternal gain. He was sick but a few days, and had no desiro to get well. He was willing to die and go to rest. He appointed his own time to have the funeral preached. On the 16th the funeral sermon was preached to a large and attentive audience, from 1 Cor. 15: 22, by Brothers Robert tioshorn and the writer.

ANANIAS HENSEL.

Died. in the Scioto Church, Franklin County, Ohio, March 6th, 1872, ELIZABETH HAM-ILTON, aged 58 years, 10 months and 21 days.

Cause of deat, Encephaloid Carcinoma. Sister Hamilton was born in Pennsylvania April 15th, 1813, and came to Perry County, O., when about six years old. She married Isaac Hamilton March 12th, 1840, and became a member of the German Baptist Church in 1843, of which she has been a faithful member until

Funeral services from 1st Peter 4: 16, by the writer.

Jos. F. KAUFFMAN. (Companion and Pilgrim please copy.)

Died, in Knox Connty, Ill., SOLOMON FINK. He was born in Frederick Co., Maryland, and emigrated to the West in 1846. He died March 18th, 1872, aged 69 years, 8 months and 4 days.

Friend Fink was a warm friend to the Brethren, and expected to join them, but like many put off too long. Funeral services by the wri-

ter.

SAMUEL TENNIS.

(Companion please copy.)

Died, in the Yellow Creek Branch, Bedford county, Pa., Jan. 16th, 1872, sister SUSAN-NAII ESHLEMAN, daughter of brother John and sister Susannah Eshleman. Disease, Con-

sumption.

Her afflictions were first Inflammatory Rheumatism, which she bore patiently for three years, and which finally turned to Consumption. She was baptized some three weeks before her death, and by her request complied with the ordinance instituted by our Lord in the night of his betrayal, according to order, at her father's house; and was, also, 36 hours before her departure, anointed with oil in the name of the

Died, near Middleberry, Clay Co., Ind., Feb. Lord-thus dying in the full assurance of faith. 4, 1872, DAVID MILLER, aged 70 years. He Occasion improved by the Brethren from John's was a member of the Menonites. His disease Gospel, 5: 24-29, to a large audience. Aged

LEONARD FURRY.

Died, in the Green Mount Congregation, Rockingham County, Valley of Virginia, April 9th, 1872, Eld. BENJAMIN BOWMAN, aged 86 years, 9 months and 11 days. Our old Brother has been in the Ministry upwards of fifty-two years, and has proved faithful to his calling until disabled by old age. The family as well as the Church has lost a good father;

but we trust our loss is his great gain.

Funeral services by the Brethren, Solomon Garber and others, from Phil. 1:21, according to the feeling of the old Brother before he died. He wished for the day of his departure.

ELD. JACOB MILLER.

(Companion, Pilgrim and Vindicator please copy.)

At his residence in Woodland township, Decatur county, Iowa, Feb. 28, brother JOHN RIDDLE, aged 75 years, 10 mos. and 15 days. He leaves a companion, a sister, children, grandchildren and great-grand-children to mourn their loss, which we trust to him is gain. Being among the first settlers of our county, and generally respected, his funeral was unusually largely attended. Services from 2d Timothy 4:6-8, by your unworthy one,

L. M. Kob.

Fell asleep in Jesus, in the Root River Congregation, Fillmore County, Minnesota, at the home of her daughter, Sister CATHARINE SHOOK, daughter of Johnathan Miller, of Somerset County, Pa, aged 74 years, 7 months and 15 days. Disease not known. She was well and hearty the day before; ate a hearty supper, and went to bed as usual. At 2 o'clock in the night one of the boys heard a strange breathing, and he called to his sister to wake her, thinking she had nightmare. When the girl waked up, the older sister was sitting up, and said she had phthisic. Her daughter came up stairs, and by the time they had got a light, she lay down and breathed her last. remains were taken to Preston on the 28th. Funeral services by the writer, from Cor. 2:5-31, in the Methodist church, to a large concourse of people.

JOSEPH OG&,

Died. in Fayette County, Pa., FRANK LES-LIE DEBOLT, eldest son of Brother Alpheus and Sister Catharine Debolt, aged nearly 3 years. Funeral services from Rom. 7:62.

Jos. I. COVER.

CORRECTION.

Volume 22d, No. 4, page 128, in the obituary notice of Sister ANNIE WELLS, her age should have been 57 years, 10 months and 24 days instead of 67 years, 10 months and 24 days. Funeral text, 2nd Sam. 12:23 instead of 3å Sam.

J. P. HETRIC.

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A MONTHLY PUBLICATION.

EDITED BY

HENRY KURTZ AND JAMES QUINTER.

VOL. XXII.

JUNE, 1872. NO. 6.

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PUBLISHER'S NOTES

We have been delayed some in the issuing of this number, which we regret the more as it is the first issue after the Annual Meeting.

We hope our friends will still aid us in extending our circulation. We have at least about a hundred back numbers of the Visitor, and also some of the Farmers' Monthly, which we would like to dispose of. See our liberal premium of Smith's Bible Dictionary.

THE CREDIT SYSTEM.—Owing to the closeness in money matters we have in many cases given time, both on books and subscriptions to papers. We hope our friends will remember these (to them little) accounts. We must have money, to pay for our material and help.

MINUTES.

We send the Minutes to all subscribers to the Visitor. We also sell the Minutes separately. Price, 10 cents singly or 50 cents per dozen. Address the publisher.

GERMAN MINUTES.

We will print the Minutes of last A. M. in German as soon as we can devote sufficient time to it—say, in two to three weeks. Price, same as English.

DER EVANGELISCHE BESUCH.—Although the German Visitor has not been printed since 1861, we frequently receive letters in regard to it, and occasionally some one sends us a subscription for it. When the war broke out, we lost a large number of subscribers, and the German Visitor, not being self-sustaining, was suspended. It was hoped then that its publication might be resumed again, but circumstances have not permitted it hitherto.

NOTICE.

This informs the Brethren (and others) that Eld. David Bosserman has no more of his Tracts for sale or distribution, and that no further orders are solicited.

THE GOSPEL VISITOR.

Vol. XXII.

JUNE, 1872.

No. 6.

For the Visitor.

THE LORDS'S SUPPER.

ISAIAH DEVILBISS-

Dear Friend: Your letter of instruction, correction, criticism, and, as you say, charity, of March 20th, 1872, has been duly received, and read with some interest; not becase of any merit, but because of your willingness to teach and instruct others. I readily avail myself of the opportunity to further explain the subject you complain ot; and I will do it through the medium of the Gospel Visitor. I would have written in reply before now but for the sore afflictions and many deaths among our citizens since it came to hand.

I will note your letter in the order in which it is written. say: "Brother Sayler, think it not strange to get a few lines from one that is not a member of your church." My dear friend, I think it not at all strange. I receive many such, both on religious and business subjects. You assign as a reason for the liberty you take to write, that you "was always edified in hearing me preach, and that I was a favorite of yours, &c. I am thankful that at least one man should be edified by my preaching, and that I am somebody's favorite. This being the relation in which we stand, you ask to be permitted to speak plainly, &c. Certainly I will, and in turn speak just as plainly to you. Much as you admire me as a preacher, as a writer I am not so fortunate as to impress your mind disciples' feet and institut

favorably. You say: "I saw a piece in the Feb. No. of the Gospel Visitor, written by you, explaining the passover that Christ eat with his disciples: please allow me to say that that explanation meets with the views of a very few, and appears unsatisfactory." Thank you for the information. But allow me to say that I did not expect when I wrote that article to convince all. I had no reason to expect that men who believe that a few drops of water sprinkled on the face of an unconscious babe is Christian baptism and will represent a burial with Christ, would believe what I wrote on the passover. For he who can believe that sprinkling is baptism, can also believe that a cube of bread half an inch square and a sip of half dozen drops of wine is a supper. There is no more absurdity in one than the other. I am happy to inform you, however, that all the readers of the Visitor have not so regarded that article. I have received several communications in commendation of that article. One informs me that it has taken the film from his eyes, and that he now sees clearly. The best evidence of the effectiveness of truth is the stirring up of its opposers. The lion sleeps lazily in his lair until he is aroused.

The point you make in issue between us is that, while I hold that it the supper our Lord ate with .. e discisples the night before ha tered, and at which he was; Q

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From Ananias Hensel, E A Kurtz, J P Hetric, J L Switzer, Peter Hockman, H B Brumbaugh 2, Jacob Miller, Fred Kurtz, S T Bosserman 2, John Dennis, John Harshman, John H Gehr, Danl Bock, D B Mentzer, J A Ridenour, Jacob Wine, S P Thompson, (From Basil, O.—please give us your name,) Jos Zahn, Geo Lance, (to what P O and state,) J W Burns, S H Wolf, Jos Holsinger, Adam Hock, John H Peck, Sid K Smith, W Johnson, S M Shuck, B B Bellinger, Allen Boyer, Geo Brubaker, J M Hazletts, Emanl Slifer, J C Seibert, D Stump, D J Whitmore, J L Kittinger, D. L Bowman, Levi Hines, C Workman, John H Gehr, J H Cable, Jacob Fyock, Josiah Ronsberger, D L Garver, C A Hawley, John Ockerman.

WITH MONEY.

From Peter Reitz, James Workman, N. Horn, Danl Correll, J. F. Hess, Jacob Rife, G. W. Mathias, R. E. Reed, G. Brubaker, E. Slifer, D. G. Wells, John Driver, S. A. Shaver, Henry Htbley, Mary Grabill, John B. Bolinger, D. R. Sayler, Catharine Mahorney, H. J. Misaler, J. B. Tauzer, Danl Shidler, D. A. Wengert, A. S. Keita, Peter Smith, W. B. Sawers, A. Brumbaugh, A. L. W. Bowers, M. C. Shotts, T. D. Arnold, Ezra Sell, J. H.

Miller, Saml Butterbaugh Henry Jones B Benshoff, G B Holsinger, David Moore, F W Stoner, D J Whitmore, H P Moyer, Josie Martz, Benj. Hersh, G V Kollar, N Horn, Joel Ohmart.

PUBLISHER'S NOTES

We have been delayed some in the issuing of this number, which we regret the more as it is the first issue after the Annual Meeting.

We hope our friends will still aid us in extending our circulation. We have at least about a hundred back numbers of the Visitor, and also some of the Farmers' Monthly, which we would like to dispose of See our liberal premium of Smith's Bible Dictionary.

THE CREDIT SYSTEM.—Owing to the closeness in money matters we have in many cases given time, both on books and subscriptions to papers. We hope our friends will remember these (to them little) accounts. We must have money, to pay for our material and help.

MINUTES.

We send the Minutes to all subscribers to the Visitor. We also sell the Minutes separately. Price, 10 cents singly or 50 cents per dozen. Address the publisher.

GERMAN MINUTES.

We will print the Minutes of last A. M in German as soon as we can devote sufficient time to it—say, in two to three weeks Price, same as English.

DER EVANGELISCHE BESUCH.—Although the German Visitor has not been printed since 1861, we frequently receive letters in regard to it, and occasionally [some one sends us a subscription for it. When the war broke out, we lost a large number of subscribers, and the German Visitor, not being self-sustaining, was suspended. It was hoped then that its publication might be resumed again, but circumstances have not permitted it hitherto.

NOTICE.

This informs the Brethren (and others that Eld. David Bosserman has no more o his Tracts for sale or distribution, and tha no further orders are solicited.

THE GOSPEL VISITOR.

Vol. XXII.

JUNE, 1872.

No. 6.

For the Visitor.

THE LORDS'S SUPPER.

ISAIAH DEVILBISS-

Dear Friend: Your letter of instruction, correction, criticism, and, as you say, charity, of March 20th, 1872, has been duly received, and read with some interest; not becase of any merit, but because of your willingness to teach and instruct others. I readily avail myself of the opportunity to further explain the subject you complain ot; and I will do it through the medium of the Gospel Visitor. I would have written in reply before now but for the sore afflictions and many deaths among our citizens since it came to hand.

I will note your letter in the order in which it is written. You say: "Brother Sayler, think it not strange to get a few lines from one that is not a member of your church." My dear friend, I think it not at all strange. I receive many such, both on religious and business subjects. You assign as a reason for the liberty you take to write, that you "was always edified in hearing me preach, and that I was a favorite of yours, &c. I am thankful that at least one man should be edified by my preaching, and that I am somebody's favorite. This being the relation in which we stand, you ask to be permitted to speak plainly, &c. Certainly I will, and in turn speak just as plainly to you. Much as you admire me as a preacher, as a writer I am not so fortunate as to impress your mind disciples' feet and institu

favorably. You say: "I saw a piece in the Feb. No. of the Gospel Visitor, written by you, explaining the passover that Christ eat with his disciples: please allow me to say that that explanation meets with the views of a very few, and appears unsatisfactory." Thank you for the information. But allow me to say that I did not expect when I wrote that article to convince all. I had no reason to expect that men who believe that a few drops of water sprinkled on the face of an unconscious babe is Christian baptism and will represent a burial with Christ, would believe what I wrote on the passover. For he who can believe that sprinkling is baptism, can also believe that a cube of bread half an inch square and a sip of half dozen drops of wine is a supper. There is no more absurdity in one than the other. I am happy to inform you, however, that all the readers of the Visitor have not so regarded that article. I have received several communications in commendation of that article. One informs me that it has taken the film from his eyes, and that he now sees clearly. The best evidence of the effectiveness of truth is the stirring up of its opposers. The lion sleeps lazily in his lair until he is aroused.

The point you make in issue between us is that, while I hold that the supper our Lord ate with discisples the night before ! tered, and at which he was

breaking of bread and giving the events they record transpired. And over; and hence, that the supper the brethren eat, at which we wash one another's feet and partake of the bread-and-wine of communion, is not the passover, but the Lord's supper; and you affirm that it was and still is.

You say: "As I am familiar with all the circumstonces connected with the rise and institution of the passover, you will not go into details, but simply say that Matthew, Mark and Luke call that meal passover." I admit that these evangelists say that the disciples asked the Lord when they should prepare the passover. It was the time in the year to hold the feast, and the disciples, being Jews and not yet knowing what he would do, it was natural they should so ask; but that the supper he ate with them, at which he washed their feet and instituted the communion of bread-and-wine, was the legal supper 1 deny. I am glad you admit that I am familiar with the institution of the passover, and I think if you were more so you would not hold the view you do. Matthew, Mark and Luke say the disciples asked the Lord where they should prepare the passover. If you are familiar with the institution of the passover, you know that the preparation for it must begin four days before the lamb was killed and eaten. You seem to have the idea that the same day they asked the passover with them. It is sur-

cup, was not the Lord's legal pass- John says the supper the Lord ate was before the feast of the passover. How, then, can it be the legal passover? But this is not all the testimony to prove that the supper the Lord ate was not the legal passover. " Now no man at the table knew for what intent he spake this unto him. For some thought because Judas held the bag, that Jesus had said unto him, Buy those things that we have need of against the feast." (John 13: 29, 29.) Jesus had eaten his supper, and yet the legal passover was in the future. "And they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover." (John 18:28.) The Lord had eaten his supper, had washed his disciples' feet, had broken the bread and given the cup; had been in his bloody sweat in the garden; was apprehended and already led away from Caiaphas, &c. And yet the legal passover was not eaten.

Again: If you are familiar with the institution of the passover, (and I presume you are, or you would not instruct those you admit are,) you would observe some of its peculiarities, and note whether anything of the kind is apparent in the supper the Lord ate, and which the Brethren observe. They must "take every man a lamb, according to the house of the father, a lamb for a house." They must do this on the 10th day of the first month, and this question the Lord at night ate keep it up until the 14th, and ther kill it, &c. They must eat the flesh prising that you should observe that roasted with fire; with unleavened disciples asked where to prepare, bread and bitter herbs they musot to notice that Matthew and eat it. They must not eat it raw say it was two days before nor sodden with water, but roasted t of the passover when the with fire. They must eat his head

nothing thereof remain until morning; and if any remained, they must burn it, &c. They must eat it with their loins girded, their shoes on their feet, their staff in their hand. They must eat it in haste. It is the Lord's passover. Are there any of these features apparent in the supper the Lord ate with his Paul calls it the Lord's Supper; and disciples before the feast of the passover, and which the Brethren observe? Did the Lord stand when he, in the evening, came and sat down with the twelve? Was he standing with his staff in his hand when he arose from supper and laid aside his garment, &c.? Was he standing after he was sat down again, &c.? Were the disciples standing when Jesns said, he that dippeth with me in the dish, &c.? Had they their shoes on their feet while Jesus washed their feet? Were they in haste when they sung a hymn? Was singing a part of the law of the passover? Why do you not believe?

"You say: "If killing the lamb and making a sacrifice that they eat and sopped out was called passover then, doing the same now is passover still." Do you suppose killing lambs and feasting on the flesh was necessarily passover? If so, the Jews had many passovers. I suppose you know the Lord had commanded the Jews to observe three great feasts in the year? At each sacrifices were made, and eight days' feasting and eating unleavened bread? But only one of these was called the feast of the passover. And what constituted it the feast of the passover? Nothing but the tion. Even the Roman Ca peculiarities of preparation and man- priest will be candid enought

with his legs, and with the appur- | ner of eating it. Unfortunately for tenances thereof. They must let you, not one iota of these are apparent in the supper the Lord ate with his disciples, and which the Brethren observe. Why, then, do you call it the sacrifice of the possover? Where did you learn the idea of sacrifice? while John says it was before the feast of the passover when Jesus ate his supper; and St. Jude calls it Feast of Charity. You had better abandon your error of sacrifice and passover. You say Matthew, Mark and Luke say the disciples asked where they should prepare the passover. But as this preparation by the law required four days, and Matthew and Mark say the events they record transpired two days before the feast of the passover, you have no testimony to prove how far the preparations were completed. No matter what Webster says about the sacrifice of the passover: the Bible says it was the feast of the passover. You say Clark says more than I quoted: yes, and he says more than you quoted; and he very often says more than the truth, too. He supposes Jesus ate a passover, but not the legal passover; and he doubts whether the Jews themselves ate the legal passover that year; as, according to the law, the lambs must be killed during the time darkness was over the land, &c.

You say: " How dare we perform what Christ has not commanded," &c. In this I agree with you, and ask: how dare you baptize untaught infants, as the Lord surely never it commanded any such thing, neithby precept, example, nor ima

You say further: "Or change the do it? You certainly don't think name of that meal that he said was that is passive; neither ought you passover?" We call the supper the to think that feet-washing then Lord eat and instituted in his means boot-blacking now. church the Lord's Supper because of bread half an inch square and a few drops of wine the sacrament of sacrament never occurring in the Scriptures at all?

But again to your question, "How Christ, in the night in which he was betrayed, did institute three ordinances: The washing the saints' feet, eating a supper, and the breaking of bread, and the giving of the cup; and did, by precept and example, command them to be observed in His church? and on this authority the German Baptists do and will continue to observe them. But, upon your own "How dare we." &c., I entreat you to discontinue your anti-scriptural infant baptizing, for Christ has given you neither precept nor example for it. I have, in the article you criticize, given the testimony in proof that the supper Christ ate with his disciples, as recorded by Matthew, Mark, Luke and John, is one and the same. I need not reproduce it here. In these we learn all he has commanded us to do on that subject. And he says, if ye know these things, happy are ye if ye do them. Do you know what did? He washed the disciples' certainly, and said He had

you Christ did not command it. | you know it, why, then, don't you

You say: "Paul correcting the the apostles called it so. But where covetousness when they were eatis your authority for calling a cube ing a supper, says what have you not houses to eat and drink in, shall I praise you in this I praise you the Lord's supper, when the apostle not." This is your language and called it the communion of the body punctuation. I give it verbatim, to and blood of Christ, and the word show the Bible reader how some men garble and pervert the Scriptures in order to accommodate them to their views. Hear what dare we perform what Christ has St. Paul does say in the scripture not commanded?" I affirm that referred to. (1 Cor. 11.) "Now, I praise you, brethren, that ye remember me in all things, and keep the ordinances as I delivered them to you." What ordinances do you suppose Paul had delivered them to keep? Do you suppose it was a cube of bread half an inch square and a few drops of wine which each one took before himself, &c. Can this be called ordinances? I believe they were the things the Lord instituted in the night in which he was betrayed, namely: Washing feet, eating a meal, and breaking the bread, and giving the cup. And these the Corinthians came together to keep, for which the apostle praises them. But in the manner in which they came together to keep them he says, (v. 7,) " Now in this that I declare unto you, I praise you not that you came together not for the better, but for the worse." And why did they come together for the worse and not for the better? Hear him tell: "For, first of all, when ye came together in the church, I them an example that they hear that there be divisions among do as he had done, &c. If you, and I partly believe it." These

together to eat, as you say, a meal) were the cause of which the apostle will not praise them. He says, "I praise you not; for says he, "When ye came together therefore into one place, this is not to eat the Lord's supper." Certainly not: four factions in one place is not the Lord's body, which is one; and the professed members of that body must "all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." (I Cor. 1:10.) But you, in your divisions "in eating, every one taketh before other his own supper; and one is hungry and another is drunken." Is this in accordance with the supper the Lord had instituted? You say at this perfect harmony prevailed. And so say I. Was there perfect harmony here? No. Paul says there must be heresies among you. Why, says Paul, if you come together to eat in this way, you despise the church of God, and shame them who have not; that is, the poor who have no supper, and hence are naked and hungry; for this the apostle says, "What shall I say to you? Shall I praise you in this? I praise you not." And not for eating a meal, as you make Paul say.

Having thus far set before them the disorder into which they had fallen in reference to the eating the Lord's supper, (not passover, as you say,) he proceeds to correct what he saw wrong among them in reference to the bread and wine of the communion of the body and blood of Christ; even as he had corrected the error into which they had fallen oblations to cease." As a in reference to praying and prophe-you who have attempted t

divisions (and not their coming | cying with their heads covered or uncovered, &c.; and finally closes with a general direction: "Wherefore, my brethren, when ye come together to eat, (the Lord's supper is clearly indicated,) tarry (wait) one for another. And if any man hunger, let him eat at home." That is, if any one is so very hungry that he cannot wait until the time in which the Lord instituted his supper, let him eat at home to stay the cravings of his hunger, so "that ye come not together unto condemdation; and the rest will I set in order when I come." Note, the apostle was setting in order and not annulling the ordinances he had delivered unto them.

> You say, "Paul, at his two different explanations, called the bread and wine the Lord's supper." I have not patience to reply to so willful a misrepresentation of truth. I will only say there is not one iota of truth in the declaration. Paul nowhere in the Scriptures said any such a thing; but positively did call it the communion of the body and blood of Christ. (1 Cor. 10: 16.) And Jesus said of the bread, "This is my body, and of the cup, " This is my blood of the New Testament." Where, then, do you get your idea of the sacrament of the Lord's supper when that word does not exist in the Scriptures? What analogy is there between your bit of bread and sip of wine and a supper?

You close by saying the prophet "Daniel (9: 26-27) says, Messiah shall be cut off, and shall confirm the covenant with many for one week; and in the midst of the ; he shall cause the sacrifices a

calculations, from the fact that all have fixed its date in the wrong period of time, as you, too, certainly have done, the only reason I can see why you introduce it here is, that you persist in the idea that we hold or keep the legal passover in celebrating the Lord's supper, and by this you intend to prove that the Messiah caused it to cease, &c. This is far-fetched testimony; but it is said that drowning men will even eatch at straws. Now, if you would have fixed the midst of the last of Daniel's 70 weeks as the time of the Savior's baptism, you would have three and-a-half years of his public ministry left you; and you would have some Scripture to sustain you; for the law and the prophets were until John, (including the prophet Daniel,) and from that time the gospel is preached. And the beginning of the gospel of Christ was the voice of one crying in the wilderness, &c. Then certainly at the baptism of the Savior the gospel dispensation was introduced, and the sacrifices and oblations of the law ceased; and as such it is evident that Jesus never kept the legal passover after his baptism; neither can you show one word of Scripture that He ever after that event participated with the Jews in any of their daily sacrifices or oblations. And hence the supper He instituted was neither under the law nor of the law, but is a gospel ordinance to be observed by His people in His church till he comes again. And from the day of His baptism He has confirmed the covnt with every true, baptized be-

and will continue so to conn unto the end.

this prophecy have failed in their did. It has afforded me an opportunity to write as I have; and if my first convinced at least one man, I hope this will convince two, though it be unsatisfactory to you. one we are the savor of life unto life, and of the other the savor of death unto death, says Paul-and so we.

D. P. SAYLER.

IN ALL CRIMES COMMITTED THE HEART.

I say unto you, that whosoever looks on a woman to lust after her hath committed adultery with her already in his heart.

Matt. 5: 28.

Whosoever hateth his brother is a murderer. 1 John 3:15.

When a king was to be chosen to succeed Saul, he was to be taken from among the sons of Jesse, for the Lord said, "I have provided me a king among his sons." And when Eliab came before Samuel, his appearance seems to have struck the prophet quite favorably, and he exclaimed. "Surely the Lord's anointed is before him." But Samuel was mistaken. For the Lord said unto him, "Look not on his countenance, or on the height of his stature, because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." God alone can look on the heart, and he does look on it; for he "searches the heart and tries the reins." It is the state of the heart which gives character to men in the estimation of God.

It does not follow, however, that because God looks upon the heart and forms his estimate of man's character from what he sees in their hearts, that he is indifferent to the lad you wrote me as you conduct or actions of men.

very evident from the fact that the we may break it in our thoughts law that God has enacted for our observance, and by which we are to be governed, contains rules, not only for the regulating of our actions, but also for the regulation of our words, and even of our thoughts.

God, then, regarding the heart as he does as standing in close connection with human character, looks upon all crimes as committed in the heart. Hence the rigorous doctrine of the texts heading our article and their expressiveness. According to these, who is the murderer? ever hateth his brother is a murderer. The word whosoever includes all persons implied and contained in the subject that is here expressed. that whosoever he be that hateth his brother, let his profession or office in the church be whatever it may, or let him be an alien from the commonwealth of Israel, if he hates his natural brother he is a murderer. The word hated here does not simply imply an absence of love, but it indicates the presence of positive ill-will towards a brother. The guilt stated is great-the crime no less than that of murder. This is truly most solemn and awful; and yet it may be hidden from the world, and this murderer may pass as a Christian in the church, or as a gentleman in the world." "Man looketh on the outward appearance, but the Lord looketh on the heart."

And who is the adulterer? "Whosoever looketh on a woman to lust after her "-such a man has committed adultery in his heart, and is regarded by the Lord as an adulterer Many thought that they kept the seventh commandment if they did not actually commit adultery. But how little he knew of the Christ gives us to understand that of obedience.

and imaginations; that while our outward conduct may appear moral to men, our real character may be very wicked in his sight; for he looks far beyond our actions to the source from whence they proceedour hearts. With him a look, or even a thought, may be a sin. Men would shudder to commit one guilty action in the sight of men, and yet they are not afraid to commit many in the sight of God.

Such an explanation and application of God's law as the Lord Jesus made, shows most clearly the great holiness of God. He sees faults and imperfections where men see none. He takes notice of our words and thoughts as well as actions. He desires "truth in the inward parts." If men would give more thought to the perfection of God's character, and to the fact that he estimates human character according to the moral condition of the heart, there would be less pride, self-righteousness and hypocrisy in the world.

The fact that Christ, in expounding the divine law, makes our volitions, or the exercise of the will, the same in the sight of God as our external actions, shows us the great ignorance of men of the spiritual import of the divine law. nal Jews knew but little more of the ten commandments than the mere letter. And many thousands of professing Christians are as ignorant of the spirituality of God's law as were the Jews. The young ruler was a fair representative of the carnal Jews. In reference to the cor mandments he said, "All these I kept from my youth up".

directed him to go and sell what he possessed and give the proceeds to the poor, there was not one chord in his heart that sounded in harmony with the Good Master's command; and yet in the moral blindness of his spiritual vision he imagined he had rendered a perfect obedience to the law of his God. He had never so thoroughly studied the profound depth of the spiritual import of the divine law as to know that the seventh commandment can be broken in the sight of God, though there be no outward act or deed. How much occasion we all have to pray with David, "Open thou mine eyes, that I may behold wondrous things out of thy law." (Ps. 119: 18.) And among the wondrous things of God's law is its spirituality, or its spiritual application and its far-reaching power, condemning adultery and murder, in their incipient stages, in the hatred and lust of the heart, and making the harboring of these in the heart as criminal as if they were carried out in violent acts. "I had not known lust," says Paul, "except the law had said, Thou shalt not covet." (Rom. 5:7.) When he experienced the power and understood the application of the law, he felt that it condemned sinful thoughts as well as sinful actions.

The soul of man is the theatre upon which moral actions, both good and evil, are performed. What we will to do, in a moral point of view and in the sight of God, that we do.

Hence, Solomon says, "As he thinkhin his heart, so is he." (Psalms

These words, looked at in

the of the context, in which is made to a man who in-

Savior gave him a command, and vites his friend to eat with him when in his heart he did not feel a friendship for his guest, or at least did not in sincerity wish him to partake of his hospitality; in other words, there was one sentiment in his heart and another in his lips. In his heart was the sentiment of envy and selfishment, and in his lips the sentiment of kindness and friendship. In the judgment of men such a man would pass for a kind and benevolent man; but in the judgment of God, who seeth not as man seeth, for man looketh on the outward appearance, but the Lord looketh on the heart, he has "an evil eye," or is a vile person.

The doctrine, so clearly taught by the Christian Legislator, that all crimes are committed in the heart, presents us grounds for the conclusion that the world is much worse than it appears. And its appearance is bad enough. Its outward manifestations of many and great sins which are not concealed are most repulsive to pious feelings; but these are a very small part of the sins which the human race is guilty of. A great amount of sin is committed in the soul that does not show itself to the public eye. There is frequently a want of opportunity for carrying out the sin which is conceived in the heart. circumstances have been favorable for the development of the soul's wicked thoughts, we have had those monsters in human form of which a Pharoah, an Ahab, a Herod and a Judas are examples. But there has been a multitude of others whose temptations have not been so great, and whose circumstances for the development of a wicked character have not been so

favorable, who, nevertheless, are as great sinners in the eyes of the Lord as those referred to. The difference is, that these last have not the opportunities of becoming such adepts in crime, although they had in their wicked thoughts and desires the elements to make them such.

This doctrine shows us further the importance or necessity of a complete knowledge and a strict examination of our own hearts. For in forming an estimate of our character, we must not only look at our words and actions, but we must also take into consideration what our wishes and wills have been. is not enough for us to ascertain what we have desired to do, or what we would have done had we possessed the opportunity. The good we have the will to do, and which we would like to do, but which we cannot do, we shall be rewarded for; and the evil which we are ready to do, or which we nave the will to do, but which we cannot do, simply because we have not the opportunity, we shall be punished for.

Further: there is suggested by the doctrine we are considering, the character of the reformation that is required to justify us before God, and to render us acceptable to him. A reformation which merely corrects the outward conduct, if it does not change the heart and make it right in its thoughts and feelings, is not sufficient to satisfy the requirements of the Christian law. A man may stand before the world blameless in every outward action, and his conduct may be in accordance with the strict rules of morality, according to the world's standard of morality, yet if he in his thoughts, dispositions and will, is

harmony with the requirements of his law, he is no more than a "whited sepulchre." What we want, then, to effectually reform and elevate humanity, is some power that will go right to the heart and lay the axe to the root of the evil, and destroy sin in man and plant in the soul the seeds of holiness. There is but one means of reformation which possesses this power, and that is Christianity. This is the power which is effectual in "pulling down of strongholds; casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." (2 Cor. 10:4, 5.)

"In the last place, this doctrine teaches us the exceeding importance of avoiding all occasions of sin. If we really desire to be holy, we must 'take heed to our ways, that we offend not with our tongues.' We must be ready to make up quarrels and disagreements, lest they lead on to greater evils. 'The beginning of strife is like the letting out of water.' We must labor to crucify our flesh and mortify our members; to make any sacrifice and endure any bodily inconvenience rather than sin. We must keep our lips as it were with a bridle, and exercise an hourly stillness over our words. Let men call us precise, if they will, for so doing; let they say, if they please, that we are too particular. need not be moved. We are merely doing as our Lord Jesus Christ bids us, and, if this is the case, we have no cause to be ashamed."

J. Q.

For the Visitor.

The Christian's All-Sufficient Helper.

BY D. B. MENTZER.

We are not independent beings, though we often presume ourselves to be, and this is one of our weaknesses. In many things we can help ourselves, and, according to an old maxim, "Heaven helps him who helps himself."

But it is evident we are dependent upon each other as social beings. From the first breath to the last in our earthly existence we are amazingly dependent upon the aid, care and sympathies of those who compose the circle of our society in which we move.

Gentle reader, reflect for yourself upon helpless infancy, wayward youth, professional or business dependence upon neighbors and friends in the stage of manhood, our necessities in health, and the attention and care we require during days of sick-bed affliction. can say we are independent? all persons could realize more fully their dependence upon each other, we would have more peace, unity and good will in society. Think of it. But it is a proclivity of our human nature to assert our independence, which is simply our selfishness, and becomes too often the cause of much of the evil in the world.

Notwithstanding, human help is essential in every period of human life, yet human help is not all-suffi. cient. It is usually subject to failure, and very frequently proves a

as human creatures of God, let us us to conquer.

view our relation to God, our Author and Redeemer. We need not dwell upon the confessed truth of man's fallen state and God's Plan of deliverance in Christ, His Well-beloved, the Savior of the world. think of God as our Father and as the All-sufficient Helper to His children. If we are "begotten of God," and "born of God," we are in very deed His children. Every true Christian is a son and heir of God. But as sons and heirs of God. we need God's help. Of ourselves we can do no good thing. We are helpless, undone. O that we could realize how helpless we are without God's help! How we could lean on His strong arm every day!

The strength of our holy religion is in feeling our dependence upon God, and the strength of our manhood is in feeling our dependence upon our fellow-man. He who does not feel his helplessness before God is in a condition of weakness of soul. When we feel strong and safe, then we are weakest and most in danger. The nearer we live to God, and the more we feel our insufficiency without His help, the stronger we will in reality be.

"O for a closer walk with God, A calm and heavenly frame ! A light to shine upon the road That leads me to the Lamb."

But we need God's help, especially, in our Christian warfare, for we have "wars within and wars without," and these battles cannot be fought with carnal weapons. We must go from conquering to conquest, and in this we must necessarily have God's assistance. Nothing less than the all-sufficient help Having reviewed our relationship of our Heavenly Father can enable

Spirit," and "the carnal mind is enmity against God"; and from these causes arise all the opposition to the Christians. Our enemies, in whatever form or manner they present themselves, may be challenged to do their worst, for we have God on our side.

In view of this warfare and opposition to the Christian, the beloved apostle Paul says: "If God be for us, who can be against us?" (Rom. 8: 31.) Precious thought! God never was against us, (Rom. 5:8,) though we were once against him. (Rom. 8:1.) But he is against our sins, and always was. (Rom. 1:18.) Now our sins being removed, we have peace with God. (Rom. 5:1; 2 Cor. 5: 18, 19.) He has taken us in His covenant; His attributes are for us. He is always for us and never against us.

"Who can be against us?" Yes, who can? Our enemies cannot overcome us, however cruel, numerous and malicious. Who can? The devil cannot prevail, for he cannot go farther than his chain will allow him. Who can? Not the whole world, for the Christian has "overcome the world." (John 16:33.) It matters not who or what will come out against us, for with God's all-sufficient help they can all be put to flight. With the help of God, "resist the devil and he will flee from you," and he is your most formidable enemy.

The apostle Paul asks: "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than They "preach the word; they re-

"The flesh warreth against the us." Brother Paul continues and says he is persuaded that there is no power in heaven, on earth, or under the earth that is able to separate us from Jesus and His love. This is encouragement, my fellow-pilgrims. If you are faithful to God, He will surely be faithful to you. But if you prove untaithful to Him, he cannot consistently grant you what is promised to the faithful servant of God. Therefore, be on thy guard, and allow not evil powers to allure you for a single moment. Deny thyself, and fight the good fight of Faith, and God will help you.

> Let us, then, dear brother and sister in Christ, come with resolution and gladness of heart into the blessed service of our Master, for He is our all-sufficient help, and He will help us. " Cast your care upon Him, for He careth for you." Duty is ours to perform, and we should be careful not to neglect it. The Lord will deliver us and give us the victory in Jesus, for He is our Allsufficient Helper.

Lebanon, Ohio.

For the Visitor.

A RESPONSE-MEDITATION.

I am a warm friend of Christian literature, and especially the periodicals of the Brotherhood. My relation to them as a pupil has been very pleasant and beneficial. The monthly and weekly, "in season and out of season," come to the parental roof filled with instructive matter. Through them "holy men" speak with the silent tongue. They are moved by the Holy Ghost. canquerors through Him that loved prove, rebuke and exhort with all

God unto all good works," that he " may be perfect and grow in grace and in the knowledge of our Lord and Savior Jesus Christ"; and they often cause us to "rejoice greatly," by reporting the news from the churches; that sinners no longer "feed on the husks the swine eat,"

" Feed upon the wind;" but that they have conformed to the image of his dear Son and laid hold of the joys of eternal life."

And my relation to the Visitor has been very pleasant indeed. were born the same year, "begotten of those of the household of faith," and reared in homes where "prayer was went to be made." "From a child" it has taught me to "know the Holy Scriptures"; and as "a babe in Christ" it unceasingly feeds me with "the sincere milk of the word," that I may "feed thereon and grow." Such being the case, and inasmuch as "J. Q." has requested more contributions for the Visitor, I will come to the front, put my shoulder to the wheel, and thus put my talent to the changers, so that when my Lord cometh he may receive his own with usury.

I will add a few thoughts on med-Meditation and meditate are thus defined by Webster: Mediplate, to intend."

long suffering and doctrine." They its accomplishment. We contem-"thoroughly furnish the man of plate it, when the means are near at hand and our decision nearly or quite made. To intend is stronger vet .- Webster. For instance, a heathen has the Scriptures, and reads them and learns his duty toward God and his fellow-man, and meditates the design of attaching himself to the church. By the Providence of God a way is opened for him to get where the church is. He gets acquainted with her doctrines and He then contemplates the practices. design of joining the church, and, finally, he intends to enlist under the banner of King Emmanuel. In other words, meditation is the seed, contemplation the blade, and intention the full-blown blossom and fruit.

Meditation may be of two kinds, namely, that which tends to the praise of God, and that which tends to the honor of the Red Dragon. Thus, the robber and assassin meditate upon a plan and place to do their hellish work. "They lay in wait for their brother's blood." Again: Those who have not endured sound doctrine," but have "added to themselves teachers having itching ears," meditate how "They may make merchandise of men." But it is the first kind I will direct your attention to.

The word meditation is not found tation, "close or continued thought, in the New Testament; meditate contemplation." Meditate, "to dwell occurs twice. "Settle it, therefore, on anything in thought, to contem- in your hearts not to meditate before what you shall answer." (Luke Although the word meditate, con- 21:14.) "Meditate on these things." template and intend are regarded as (1 Tim. 4: 15.) In the first passynonymous, there is a slight differ- sage Christ positively forbid his disence in their meaning. We medi- ples to meditate upon a certain subtate a design when we are looking ject. He had just portrayed to out or are waiting for the means of their minds the awful persecutions

they would have to undergo for his loved Rachel was first brought to sake; that they would be brought before rulers, &c.; and that they would have no necessity of meditating what they should say: "For I will give you a mouth and wisdom which all your adversaries shall not be able to gainsay." (Luke 24:15.)

In the second passage, Paul commanded Timothy to meditate. He had written many excellent precepts and exhortations, such as, "Neglect not the gift that is in thee"; "Give attention to reading, exhortation, to doctrine"; "Be an example of believers, in word, in deed, in conversation, in charity, in spirit, in faith, purity"; and "Refuse profane and old wives' fables, and exercise thyself rather unto godliness, for it is profitable unto all things, having promise of the life that now is and of that which is to come." And then he commanded him to meditate on them. This passage is simlar to the one found in Phil. 4:8: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatever things are of good report, think (meditate) on these things." In the Old Testament both words occur frequently. The sweet singer of Israel mentions them some fifteen times. He mentions what he will meditate on: "I will meditate on thy precepts," "in thy statutes," "in thy word," and "on all thy works." He also mentions when he will meditate: "I will meditate in the night watches," and "day and night." The Lord ever. It advises us all to be upon commanded Joshua to meditate day our watch-tower continually, that And "Isaac went out to meditate in net which our adversary has spread the fields at eventide," when his be- out, and to prepare and make ready

him. (Gen. 24: 63.) Again, the Psalmist says: "My meditations of him shall be sweet; I will be glad in the Lord."

We should have stated times for meditation; stated times as a hedge to duty, and defend it against many temptations to omission. Meditate frequently, and thus prevent a shyness between God and thy soul. Meditate in retirement, if possible, and choose the fittest place. Meditate on things past, things present, and things to come. Meditate with watching, prayer and fasting. "Do all to the glory of God."

I submit my first effusion to you, worthy editor. Should there be anything in it instructive to the least of God's little ones, my highest aim is reached.

JOHN CALVIN BRIGHT. Dayton, Ohio.

For the Visiter.

STRAY THOUGHTS.

The Gospel Visitor is bringing monthly instruction and timely warning in endless variety. It warns the sinner to try to escape from that miserable condition that he is laboring under, and directs him to throw aside every weight of sin which doth so easily beset him and take up the cross and follow the Savior.

It encourages the saint and strengthens him in the blessed cause, renewing his diligence, that he may run the race faster than and night in the law. (Josh. 1:8.) we may not get entangled in the

for the marriage-feast of the Lamb, care and protection of Jehovah-he for we know not at what hour or at what time the "Son of Man" cometh in the clouds of heaven with power and great glory. Therefore, we should be always ready; for if we be in an unprepared state, and have not the wedding garment on when the bridegroom cometh, we shall not be received into the marriago feast of the Lamb.

We understand that all power was given to our Lord, both in Heaven and in earth, after the resurrection from the dead. For proof of this, we will go to the 25th of Matthew, where we find that he led his apostles out into a mountain and said, "Go! all power is given me both in Heaven and in earth; go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." It does not say here what they baptized for; and in a great many other passages in Scripture it does not say what baptism was for; but it Mark (1: 5, and Luke 3: 8, and in a few other places,) we find that they were baptized unto repentance, for the remission of sins.

Thus he told the apostles to go to all nations, teaching and instructing them to observe all the commands whatsoever he commanded them. But now he is no more teaching personally upon this earth, but is teaching us in the Holy Scriptures, inviting us to come and prepare our wedding garment, so that we may be received into the great marriage teast of Emanuel at his second coming. When he first came down to

was sent by God himself; for "God so loved the world that he sent his only-begotten Son" from the mansions of eternal glory, down among the sinful pleasures and vanities of this world. He came to do his Father's will. And at last he was condemned to death, and died an ignominious death on Calvary. He was nailed to the rugged cross, and raised up between heaven and earth, and was faithful unto death in the agonies he endured. He died to save sinners. He has shed his blood for many. And now he sits enthroned in glory, and is pleading and interceding for his own. He is still friendly, the door is yet open, and now is the time to enter in, before the door is closed, or before death, the grim monster, snatches us away from the shores of time, and our spirits fly up to the place from which they came. And at last, in the great and coming day, we shall be caught up to meet Jehovah at his bar, and there our final sentence What tongue can express, what pen can describe, the feelings of one not having the "wedding garment," and who cannot be received in to the marriage feast. Hear his sentence: "Depart from me, ye workers of iniquity, I know you not. And these shall be cast out into outer darkness, where there shall be wailing and gnashing of teeth: but those who have made ready their wedding garment in time shall be received into the marriage feast of the Lamb, and Christ shall say unto them, come unto me ye blessed of my Father." Is this sin-polluted men, in order to redeem not a beautiful thought? to enter them from the sins of the world and into the glory of the Lord, the place bring them into his fold-into the prepared for us, and be able to walk

in the streets paved with gold, with upon the soul, and frown upon every the palms of victory in our hands, sin and the unhallowed pleasure of and the precious crown of grace on which we learned to love. our head, wearing the pure bloodwashed robe of white, and always beholding the face of our Heavenly Father; and praising him continually, and singing the song of Moses and the Lamb, and reign triumphantly and eternally in that blissful abode, where sin and sorrow are unknown, and where moth doth not corrupt nor thieves break through and steal. Prepare, then, the wedding garment before the door is shut upon us, that we may be received into the great marriage feast of the Lamb, and enjoy the glorious promises which are to be the reward for our labor.

If you think this worthy of a place in your columns, print it, or do with it what you think best. hope you will correct the errors. You will not hear much from me this time, as I am only twelve years of age.

ELI OHMART.

North Manchester, Ind.

For the Visitor. SACRED INFLUENCE.

BY F. M. SNYDER.

There is a power invested in sacred influence that renders it commendable everywhere. The family and social circle alike are refined, ennobled and beatified by it. Calling to memory the days of our youth They are careful to speak no guile; spent at school, at home and from the same tongue proceedeth abroad, we almost feel to cry aloud not cursing and blessings. They in exultation of praise to God for never exchange harsh words with the pious instruction then received, each other in the presence of their the sacred influence then brought children, nor in their absence, (for,

Love for those who know not love undefiled, and whose souls have never been wrought upon by its benign influence, makes me almost feel like giving our pen into the hand of the gentle reader and more able writer; for, when we bear in mind the source of all sacred influence, and how much might be written upon the subject, we are made to shudder while anticipating the task. But, kind reader, if you take not my pen, will you not, in some way, influence at least one poor soul to become a possessor of the Holy Spirit and partaker of the Divine nature? Religious conversation is profitable; but the conduct of those who thus converse is what will make it such. That man who wears a broad-brimed hat and round coat must also wear a heavenly smile upon his face, have a word of comfort for the desponding, an open door to the reception of the poor, and a closed one to everything that leads to intemperance and impure habits, else he is no Christian.

The family circle without being sacredly influenced will grow into a hovel of bitter remorse, let riches abound abundantly as they may. Christian parents are aware that their children will partake of their nature. Hence the inclination to bring them up in the nurture and admonition of the Lord. The example set before them is a holy one.

bear in mind, they are Christians.) Their conversation is in Heaven, where they expect fo meet those whom they have trained for its inhabitants. But we speak of such only as Christians indeed.

RITUALISM.

"I hate, I despise your feast days." Ritualism has made a noise in our day, which has not yet subsided. The assailants have increased the clamor, without taking the city; There is some reason to fear that the cries have not been discriminating on either side. If man were all spirit, he might abide with God by the aid of moral truth alone The fellowship of spirit with spirit might proceed without demanding either altar or communion table. But so long as man is clothed with materialism he requires rites and ordinances as avenues between spirit and matter. Ritualism is good if the rites be divinely appointed, for God has legislated for the complex man who has a bodily organism, and not for pure spirit or naked intellect. But the great mischief, the fatal error, which no solemnity can ordinances; but will never honour the manufactory of superstition and willworship.

Unquestionably the ritualism over which we have been fighting in our land is a sorry business. The incense and postures and vestments are only soiled rags from the Romish wardrobe. They will never wash clean. They always smell of the despotism and the looseness, the blood and the uncleanness of that half Levitic and half heathen system which is the wonder and the shame of the earth.

The ritualism of Judaism was gorgeous and pidturesque, befitting the time when worshipers were not a regenerate people, and animal men needed to be impressed by spectacle and sensuous circumstances. The ritualism of the Christian Church which came into manifestation at Pentecost was simple and almost severe, befitting a called-out people, an ecclesia severed from the nations. The "gay religions, full of pomp and gold," suited the natural man in his carnality and distance from But the spiritual man brought God. into habits of meditation and introspection revolted from show, cared not how simple the vehicles were by which he ascended up to God, or God descended down to him.

If there is to be any ritualism in that place where John saw "no temple," we might conceive it as very sublime and enchanting, as combining in some measure the processional pomp and imposing grandeur of one period with the simplicity and spiritual glory of the other. No combination of triumphs and glories could debauch or currupt a company of glorified immortals; the time therefore might seem to arrive then sanctify, lies in rites of human manu- for the grand celebration of life as well facture: for such can never be channels as for the most stately exhibition of the of Divine life. God pours copiously homage we owe to the Everlasting One. his favour and love through his own But there was no temple seen; it is better for us to know little; beyond the fact of exceeding happiness there is little more revealed.

> But the point more emphatic here is the wretchedness of ritualism if the moralities are not supreme, if holiness be not underlying and righteousness ascendant. An objector might say, "The people of Israel at this time were willworshipers, were celebrating unauthorized worship, had rites and forms of Satan among them;" which would be all true. But the Almighty speaks with

equal force, and in a similar manner the national disobedience and apostasy. when the worship is of his own ordination, when it is according to Divine law in the true temple service. "Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary to bear them. And when you spread forth your hands I will hide mine eyes from you; yea, when ye make many prayers I will not hear: your hands are full of blood." (Is. i. 13-15.) A shocking abomination was this ritualism, when the performers had cruel hearts and blood-stained hands. Hence they are commanded to wash and make clean, to cultivate justice and mercy, and so arrive at a life of noble manhood. Had they reached this ground of moral elevation in Judah unquestionably the solemnities and sacrifices would have been acceptable because the Lord ordained them .- Selected.

PRINCIPLES IN THE HISTORY OF THE JEWS.

In reading the history of the ancient people, there are certain principles which meet you at every turn, and compel your attention, however reluctant you may be to admit or consider them. There is

(1.) The absolute recognition of God in all the events of the nation, whether good or bad, prosperous or adverse. If the land is blessed with a good king and prosperous seasons, it is piously set down to the goodness of God; if famine, or plague, or pestilence, or earthquakes, or wild beasts desolate the the tabernacles of Shiloh, or the temple land, or waste away the inhabitants, it of Jerusalem, the Divine presence was is the chastisement of the Lord, due to always with them. Bear this in mind

God is the doer; the veil which we throw over the divine agency under the names of nature, providence, and moral retribution, is utterly rent asunder, and God is contemplated as the living, working, governing God who hates sin, and punishes it; who loves righteousness and rewards it; who raises up and dethrones kings at his pleasure, in whose hand Israel, the heathen nations, the secrets of Providence, and the elements of nature are but the means of executing his purpose. The idea of a living, personal, active God is the very soul and life of Jewish history, in which we are guarded against the abstract inoperative deity of the philosophers, on the one hand, and the pantheistic identification of God with the universe, on the other. Jehovah is God; an active, holy, governing God; this is, we repeat the soul of the Jewish system.

- (2.) Hence it is that the people rise or fall, conquer or are conquered, exactly in proportion to their obedience or rebellion. While they are faithful, they are victorious; the promises of God gird them with strength and-make them invincible; God is their Captain and King, and the nations are tributary and obedient; but when they rebel against him, the nations and surrounding kingdoms begin to rebel against them, and the punishment comes with the rapidity of the whirlwind, and the force of the thunderbolt.
- (3.) This rule, or guidance, or administration of God was visible, miraculous, and irresistible both for reward and punishment. From Egypt until the Babylonish captivity, the visible glory of God dwelt in their land; so that in the pillar of the wilderness, or

an essential element in the entire Jewish system. It was a theocracy. They could say literally, "The Lord is our Lawgiver; the Lord is our King: he will save us."

- (4.) We see again how little power over the human mind even the most miraculous events can exercise when the love of iniquity is seated there. Forty days after the marvels of Mount Sinai they made the golden calf. The divine power of God, manifested in all concievable ways, did not permanently subdue the obstinacy of the nation; the plague might wither away in a moment the life of thousands; the angel of death might destroy a whole army in one night; the earth might open its mouth and swallow up the rebels; yet in all these cases the effects produced were only temporary. It was even so in the days of our Lord. All his mighty works did not convince the Jewish nation that he was the Messiah. He was Lord, and showed himself to be Lord over every department of nature and providence. They saw the lame man walking, the-dead men rising from the grave, the diseased and the afflicted, the lepers and devil-possessed leaping with joy and praising their Deliverer; and yet their only conclusion was, he is a Samaritan and hath a devil; or, he casteth out devils by Beelzebub, the prince of devils! It seems that love and not power, is the motive to move the human will and change the human heart. God is love. This is never to be forgotten in reading all history, but especially Jewish history.

- when you read their history, for it forms | them; how he recognised and rewarded the first symptoms of obedience, and always presented an open ear to their cries? Severity and kindness, hatred of sin and love for the sinner, are so wonderfully blended together in his dealings with Israel, that their history taken as a whole, becomes typical of the moral government of God towards man, and manifests, historically and providentially, what the life and death of Christ reveal still more gloriously; -that if God be a sin-forgiver, he cannot be a sin-indulger. His longsuffering is like himself-infinite; yet he hates sin with a perfect hatred, and will eventually punish the final impenitent.
- (6) Lastly, bear in mind as you study Jewish history, and indeed as you study history and nature in general, that all events, persons, nations, and ages, are important or the reverse in God's sight, as they are connected with or severed from his purpose in the Christ. Around this as a centre you should lay out and dispose of the entire history both of Judah and Ephraim, in all its long and varied changes of glory or of woe. He is the Heart in and through and from which radiate the lines of diprovidence, manifold, glorious, beautiful as the rainbow, and like it, too, bespanning and protecting the world. In him read the feasts, the promises, the prophecies fulfilled and unfulfilled; the sacrifices, the priesthood, the temple, and all the multitudinous types which, at various times and in various ways, kept the eye of faith and hope directed to futurity. This principle is needful in studying the history of Israel, and it (5.) Another principle which, in is useful for our own growth in grace. reading Jewish history, fills you with What is true of the whole is true of the wonder and admiration, is the longsuffer- parts that compose it. Contract the huing of God. How he bore with them, man species, and you get Adam; exhow he punished them in measure, and pand Adam, and you have the human and on repentance forgave and blessed race. God's dealings with Israel were

mankind; and Jesus, the Incarnate Son, is what, as to life and godliness, he would have all men to be. We should therefore seek God and see God in all things; love should delight to trace the the memorials of Jehovah's kindness and care in all the movements of nature, providence, and history - Selected.

"I Know Little and Care Less about Theology."

This senseless utterance, to say the least of it, is the spawn of worse parents, and only one of a numerous progeny.

But the one we would now notice is thus frequently thrown out: "It's of no consequence what a man believes if his life is right." With many this saying is the very acme of wisdom. They think that nothing can be added to it, and nothing ought to be taken from it; and to question it proves that you do not deserve to be reasoned with; that it would be a waste of time to spend words upon you.

And yet we are willing to run the risk of questioning the truth of this ORACLE; nay, to assert that it argues a very foolish or wicked heart to maintain it; that it is not only a great false. hood, but it is doing infinite mischief in the world. Let us, then, here calmly and closely look at it.

Who will deny that every effect must have a cause, and that where the cause is free to operate, the effect will follow; and still further, that as the cause is, so must be the character of the effect? These are the intuitions of right reason, and long experience has uniformly confirmed their truth. Let it here be added, that the Bible also, where it does not express these great underlying prin-

as his dealings (in principle) with and soundness, by asserting propositions which manifestly rest upon them.

> Let us go back, for example, to the wise king. In his treasury of wisdom he has this remark: "What a man thinketh in his heart, so is he." (Prov. 23:7.). Or, to hold up this maxim in the language of our day-What a man's principles or heart beliefs are, such will be his life and character. It manifestly cannot be otherwise, unless the whole system of the moral universe be changed. The word of God declares, and the universal experience of mankind bears out its truth, that the laws of the moral world are just as immutable as those of the material world; and hence it is written: "Whatsoever a man soweth, that shall he also reap." Does, therefore, any thoughtful, serious observer ever expect the sluggard, the drunkard or the rogue to prosper, or to attain to the high character and position which the diligent, sober, upright may, and usually does, reach? Woe to him who overlooks or neglects this great truth-the stability alike of the moral and material world! A man can no more escape the consequences of his conduct than he can run away from his own shadow.

What sane man would think of extracting the disinterested, holy, benevolent life of Paul from the selfish, crafty, cruel heart of Herod?-or, by what psychological or ethical process could we persuade ourselves that it was reasonable to expect from the principles of the great Apostles to the Gentiles the life and the doings of the Judean tyrant? It is not less impossible to us to do these things than to move our earth from its orbit. God might, indeed, do the latter, but even to his almighty power the former is impossible. "God cannot lie." Morality is eternal in its ciples, always implies their existence nature and its obligations, because its

source is in God, and its life and power are coexistent with his. Hence, as we cannot hide ourselves from God, so no more can we escape the laws of his universal kingdom, moral and material.

What, then, must we think of a man who would say: "I want peaches; I think little and care less about peachescut these all down, if you choose-but give me peaches?" Just as unreasonable also is it to say: "It's no matter what a man believes or thinks if his life is right "-or, in other words, it is of no importance what a man's heartbeliefs (or principles) are, or whether he has any or not, so that his life is good. But has not divine wisdom said: "What a man thinketh in his heart, so is he"? And has not He who knew what is in man declared: "Out of the heart are the issues of life"? has not the uniform, honest experience of the human family in all ages borne witness to these scriptural teachings? It follows, therefore, by a moral necessity, as fixed and immutable as the being and the government of the eternal God, that truth in the heart, divine truth, is necessary to holy character and life.

For what is holiness? Is it not, simply and solely, obedience to the truth -God's truth? Let any one ponder upon this subject, and see if he can discover what else holiness is, or where it can be found but in obedience to God's truth. To be a holy man must I not exercise "repentence toward God and faith in our Lord Jesus Christ"? does not the Bible demand these? And to be holy in life and character, must I not sincerely and heartily "tell truth, do justly, love mercy, and walk humbly before God"? But what is all this other than obedience to truth, God's truth-precious, eternal, glorious truth?

Is it not, therefore, perfectly reasonable, as well as scriptural, to say: "If a

man believeth in his heart unto righteousness," he shall be saved? And he who thus believeth not—that is, does not receive the truth in his heart—will be lost?

God's word and the common sense and the moral sense of mankind have indissolubly associated these things; and terrible is the folly and the gnilt of those who attempt to separate them. It would be more wise and safe to think that you could move the Alps by dashing your head against them, than by thus rushing upon "the thick bosses of Jehovah's buckler," you could affect the stability of his moral government.

Is not, then, "the truth" of as much worth to thee, O man, as thy immortal soul is? "What shall it profit a man if he gain the whole world and lose his own soul? and what shall a man give in exchange for his soul?" These are the solemn questions of Him who well knew the preciousness of the soul, and died to redeem it.

Beloved reader, whoever thou art, turn away from the foolishness of man, and reverently bow before the wisdom of God. "Buy the truth and sell it not." Give all diligence; make any sacrifice to gain the truth, but let nothing ever tempt thee to part with it-—Christian Press.

What are the Children to Read?

Among the subjects claiming the consideration of Sunday School workers there is none, I think, of more importance than the library. That this is of much importance all must admit who have a true sense of book influence for good or evil, and of the susceptibility of the youthful mind to that influence. While it is, indeed, important that all, whatever may be their age or their mental and moral maturity, should look well

to the character of their reading, it is certainly more important that the young should be protected from what is pernicious in literature, because of their evident lack of discrimination and of mature intellectual and heart strength.

There are moral contagions far more dreadful than contagions of a physical nature; and there can be no question that they are communicated and spread to an alarming extent through the printing-press; and that our youth, especially, are in great danger. God grant that parents, and all who are responsible for the training of children, may fully realize this truth, and act in the light of it with the same precaution, wisdom and fidelity which characterize their conduct in reference to small-pox, fever, and all abhorent and malignant diseases.

What shall children read? is a question which all who love children and desire their temporal and eternal interests, and see the temptations thrown around them by thoughtless, designing and wicked writers and mercenary publishers, should ask with prayerful solicitude. They must and will read-and it is equally true that they will not read what does not interest them. Hence they must have such reading as they can appreciate, and they must be educated to appreciate what is good and wholesome. We may not-cannotforce their likes and dislikes. sometimes attempted-always unwisely, to their serious injury; but we may, and must, if we would save their souls, educate them to like, in literature as in all things, that which is good and true and virtuous, and to abhor whatever is otherwise.

Books more or less objectionable are continually thrown upon the market by seem at a loss in finding parties willing the number of backsliders would be

to recommend them as suitable for Sunday Schools. Purchasing Committees neither have time nor disposition, too often, to investigate their claims to a place in the library-take much for granted, or act on the testimony of selfinterested witnesses-and thus are introduced into almost every Sunday School in the land books that are trashy and decidedly injurious.

A remedy for this, at least in part, may be found in Children's Papers. In view of the truth contained in the foregoing remarks, the writer has aimed for several months past to reform his own school, by substituting papers for books. I would by no means abolish the library; but, having provided, as above stated, for the children, would aim to improve the character of the library, and adapt it more to the wants of the teachers and adult members of the school. The books should be purchased singly, or in small numbers, from time to time, as circumstances demand, and only such as are well endorsed and of unquestionable value. First of all, books of practical value on the Sunday School work, with aids to teachers, should find favor and place; and, in the end, I would by no means discard works of real value on historical and scientific subjects. -Examiner and Chronicle.

SENSIBLE.

The following are sensible thoughts, and worthy of a candid consideration. But few know the importance of having an unpolluted body. The stomach has a very intimate connection with the brain, which is the organ of thought. No one who over-eats, or uses unhealthy food, can feel as well as he would if he ate temperately of that which is healrival publishing-houses, which do not thy. We are most fully convinced that

greatly diminished if professors of reli- trary visitation of an inscrutable Provigion did not abuse their stomachs. Those desponding, unpleasant feelings, gloominess, and darkness, often have their origin in a diseased, abused, and overloaded stomach, stuffed with unhealthy food and drink. This produces irritation and fretfulness, and condemnation follows. Satan knows how to take advantage of all these things.

Let us deny ourselves of all worldly lusts, and keep our bodies under, that we may be ready to meet Jesus.

But here are the "sensible thoughts" to which we referred:

PHYSICAL SINS.

"We hear a great deal now-a-days about national and individual sins, sins of omission and sins of commission, original sin and acquired sin, sins against the gospel, sins against the State, sins against the community, and so on, through interminable varieties and gradations; but, strange to say, we scarcely ever hear the parent of most of these sins adverted to, much less combatted. Unfortunately, theologians have not given that prominence in their systems to the laws written by the Almighty in the constitution which they should have done, but have regarded health and disease rather as dispensations of a mysterious Providence than as the result of obedience to or sin against unyielding laws. The connection between mind and matter in this life, and the consequent dependence of the former on the latter, have been too much ignored. It is an indisputable fact that a pure mind cannot occupy a polluted body, nor moral excellence

dence, Christianity cannot perform half its work, nor the flood-gates of crime and misery be closed. Until then even those who profess to be our moral exemplars will not cease to build up with the one hand what they would demolish with the other .- World's Crisis.

RELIGIOUS INSANITY.

Dr. Harlow, of the Marine Hospital, made one observation we were very glad to notice. He says: "We have noted with a good deal of care the form of disease termed religious insanity, or insanity caused by religious excitement. "It is quite common for some persons," he says, "to seize upon all cases of insanity which exhibit in the least degree symptoms or manifestations of a religions character, and with an off-hand slur pronounce the disease caused by religion-victims of some religious excitement. After carefully watching and studying such cases, we are satisfied that religion has no more to do in producing insanity in those cases than gold and silver or the most precious stones have in developing the disease in those who fancy themselves immensely rich." He adds: "Religion, pure, unadulterated Bible teaching, rightly applied, never injured the mind of any one ever so deeply impressed." It is well to have this testimony to go on record. It is only a testimony in line with evident designs in the divine economy: believe that religion has a most beneficial influence sanitarily, that the redemption the Lord Jesus Christ brought affects now even the body. It lengthens exist along with physical depravity. life directly by inducing more careful Until Christians pay that respect to the habits. It quiets and regulates the physical and organic laws which they do mind, and so indirectly controls the to the revealed, and get rid of the most body. We know how it keeps up the pernicious idea that disease is the arbi- will whose influence over the body is so marvellous, sometimes the only thing to then take him into his own house, make keep one from sinking, like a plank under the chin of a man in the water. Said one in the hospital to us, "I should become a confirmed lunatic were it not for the grace of God."—Boston Jour.

WHAT IS GRACE?

I remember a person once saying, "He did not like the word Grace; he thought the word Love meant the same and was much better." This is a mistake; grace goes a good deal further than love. Man loves that which in some way he thinks worthy of love, and he thinks God is the same as himself, and, therefore, says he, "I must turn to God some day and try to be worthy of His love; and then He will love me." Now, the grace of God is the opposite of this human thought. I don't know anything like it in the whole world. "What is grace?" said I the other day. "Mercy," was the reply. Well, it is true the love of God and the mercy of God are both very, very wonderful. "God who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins"; and both the mercy and love of God are thus in grace; that is, in pure, unmerited favor. Yet this grace of God goes further, yea, beyond the reach of all human thought.

Let us suppose a criminal, guilty of such crimes as to make him an object of the deepest abhorrence, standing condemned before the judge. Mercy would be a great thing shown to such an one, but if it were possible in the heart of a human judge to love such an one, so utterly worthless and undeserving, that would indeed be a wonder. But what

him partner with himself, and say "as long as I live all I have is yours " Ah! tell me where amongst the cold hearted sons of men, where was ever grace shown like this? No! no! The glory of his grace belongeth alone to my God. Oh, how shall I tell of His wonderous grace!

My reader, you may have heard of it by the hearing of the ear, but has this grace ever reached your heart by the power of the spirit of God? That God should thus love and pity and show mercy to the guilty-yes, the ungodly! the guilty! the lost! as to send His own dear Son in sweetest grace, to take the very place of the lost and guilty, in purest grace to bear all their sins in His own body on the tree! Oh, look at the cross! God in grace meeting man's utmost need! Ah! do you in your very heart believe it? Then you may cast yourself before such a God, confessing all your sins, your wretchedness, your misery; spread it all before Him. Don't try to make yourself a bit better than you are before him. He will pardon the confessing sinner in faithfulness to the blood of Jesus Jesus died for the purpose, that God might be just, not only in pardoning but in justifying every sinner that believeth. But oh, this is not all; God in pure grace takes the utterly unworthy sinner, pardoned and justified, into perfect partnership or oneness with Himself in the ever blessed Lord Jesus. In this grace He met the murderer Saul; from that moment Paul became the partner and jointheir of Christ. What a change! From that day he could say, "Not I, but Christ liveth in me." Right well did would be thought if the judge so loved he know that nothing could ever sepathe poor guilty one as to put himself rate him from such love as this. Yes, really in the place of the prisoner; bear and God can, in the wonders of his the full penalty of all his crimes, and grace, meet a murderer, a drunkard, a

may be ended. Oh, God grant it. May this be thy happy portion; pardoned, justified, forever one with Christ. This was grace not only to take the sinner's place, but to give the guilty worm an everlasting place with Himself in resurrection glory. This salvation is wholly of God - Selected.

ESCAPE FOR THY LIFE.

I solemnly ask you, has not God declared plainly that there is a time of judgment coming when He will take "vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ?" Has He ever predicted a judgment that did not come with awful certainty? You know he has not. And you know that the time of judgment will certainly come. But one day is as another. You see no cloud of vengeance in the heavens. And you live at ease in your sins, fearless of wrath.

Ah, sinner, sooner or later the storm must fall, for God has said it. God by that Man whom He has raised from the dead. And in itself it is, and to deeply interesting and happy truth that the notice of the coming judgment is you, fellow sinner, Jesus Christ.

Moreover, to those who accept His nal life through Jesus Christ our Lord. salvation God gives opportunity that all Through faith. "Whosoever believ-

harlot, or, worse than all, a deceived father and thy mother and thy brothers pharisee. Yes, and from this moment and all thou hast into thy house" under the days of my partnership with Satan the shelter of the searlet line, was the message to Rahab. And all these were foreshadowings of what God said by Paul to the jailer: "Believe on the Lord Jesus Christ, and thou shalt be saved and thy house."

Fellow sinner, this gives brightness to the gloomy theme of coming judgment. You must meet that judgment, either in Christ or in yourself. Which way will it be? Art thou in the ark? Is thy wife still in the Sodom of this world? Hast thou a brother, sister or child in Jerico? The same God comes to you and says: "Judgment is pronounced on this world; on all its unbelieving souls, to thee and to all thy house is the word of this salvation sent -a glorious exemption. Oh, 'tis joy to put alongside the desolating flood the ark of God's deliverance. 'Tis joy to put alongside the burning city God's city of refuge. 'Tis joy to put alongside the destruction of Jerico God's scarlet line. 'Tis joy to be able to tell the sinner of God's salvation from the coming wrath.

And weat a salvation! By grace. will judge the world in righteousness We have nothing to merit it, and so are saved freely by grace. From love. God's salvation is the result of love. "He so you, especially, should it be a most loved the world that he sent his only begotten son."

On the ground of righteousness. The accompanied by a notice of a way of wages of sin is death, and Jesus paid escape. The ark for Noah; Zoar for them. He died that you might not Lot; for Rahab the scarlet line; for come into the judgment. Now, grace reigns through righteousness unto eter-

their families may have the same advan- eth in Him hath everlasting life." In tages. "Come thou and all thy house the gospel is revealed the righteousness into the ark" was the word to Noah. of God that inflicted judgment on sin, "Hast thou here any besides?" was the the love of God which embraces the question to Lot. "Thou shalt bring thy sinner, and the grace of God which bringeth salvation; and from faith to faith. Believe the glad tidings. They are for you. That salvation is for the guilty; and such are you. Receive it. Jesus Christ, which we must make ours Believe him. And you can sing:

And yet the only riches we can hug to our bosom with joy, in our dying hour, are the riches of grace through Jesus Christ, which we must make ours before the dark hour comes. Oh! how

"Just as I am, thy love unknown, Has broken every barrier down."

All gone! Jesus only! And you, in him, a justified, saved, happy man, have nothing to fear from the "wrath revealed against all ungodliness and unrighteousness of man."—Labor of Love.

RICH FOR A MOMENT.

The British ship Brittannia was wrecked off the coast of Brazil, and had on board a large consignment of Sanish dollars. In the hope of saving some of them, a number of barrels were brought on dick, but the vessel went to pieces so fast that the only hope for life was by taking at once to the boats. The last boat was about to push off, when a young midshipman went back to see if any one was still on board. To his surprise there sat a man on deck with a hatchet in his hand, with which he had broken open several of the casks, the contents of which he was now heaping up about him.

"What are you doing there?" shouted the youth: "don't you know the ship is fast going to pieces?"

"The ship may go," said the man;
"I have lived a poor wretch all my life,
and I am determined to die rich."

His remonstrances were answered only by another flourish of the hatchet,, and he was left to his fate.

We should count such a person a madman, but he has too many imitators. Men seem determined to die rich at all hazards. Least of all risks do they count the chance of losing the soul in the struggle.

And yet the only riches we can hug to our bosom with joy, in our dying hour, are the riches of grace through Jesus Christ, which we must make ours before the dark hour comes. Oh! how rich have many died in their garrets and huts, while kings and princes have entered on the other life more destitute than beggars. Who would not rather choose to be rich for eternity than rich for the fleeting moment in which the ship is sinking in the dark waters.— Sunday School Times.

Family Gircle.

MATERNAL AUTHORITY.

Never think that your child is too young to be taught to obey. We are ingenious in framing excuses for neglecting our duty with our children. At one time they are too young; again they are too sick. Some parents always find an excuse, of one kind or another, for letting their children have their own way. A child may at a very early age be taught obedience. We can easily teach a kitten, or a little dog, that it must not touch the meat which is placed before the fire, that it must leave the room when ordered, and a thousand other little acts of ready obedience. Frenchman has recently collected a large number of canary birds for a show. He has taught them such implicit obedience to his voice, as to march them in platoons across the room, and direct them to the ready performance of many simple manœuvres. Now, can it be admitted that a child, fifteen months or two years of age, is inferior in understanding to a canary bird? And must the excuse be made for such a child, that he does not know enough to be taught obedience? A very judicious mother,

children, all of whom are now in situa- obedience. tions of respectability and usefullness, remarked that it was her practice to pursuing a steady course of efficient obey her children for the first year of their life, but ever after she expected them to obey her. She, of course, did not mean by this remark, that the moment the child was one year of age, a sudden and total change took place in her management. During the early months of its infancy, she considered it pathize with them in their little sports. her duty to do everything in her power Let her gain their confidence, by her asto make the child comfortable and happy. She would endeavor to anticipate all its wants. She would be obedient wrong, not irritated but sad, and punish to the wishes of the child; but by the time the child was one year of age, she considered it old enough to be brought under the salutary regulations of a welldisciplined family. I am aware that many parents will say that this is altogether too early a period to commence How unhappy must be that family, the government of a child, and others equally numerous, perhaps, will say that it is too late; that a beginning should be made at a much earlier 'period. fact, the principle, which really ought to guide, in such a case, is this, that the authority of the mother ought to be es tablished over the child, as soon as it is able to understand a command or prohibition, expressed by looks or gestures. This is at a much earlier period than most parents imagine. Let the mother who doubts it try the experiment, and see how easily she can teach her child that he must not touch the tongs or poker; or that when sitting in her lap at the table, he must not touch the cups and saucers. A child may be taught obedience in such things then, as well as any period of its life. And how much trouble does a mother save herself by having her child thus early taught to all cases in which it can be done, chilobey. How much pain and sorrow does dren should thus be governed by kind-

who has brought up a large family of its most tender years, to habits of prompt

Guard against too much severity. By government, severity will very seldom be found necessary. If, when punishment is inflicted, it is done with composure and with solemnity, occasions for punishment will be very unfrequent. Let a mother ever be affectionate and mild with her children. Let her symsiduous efforts to make them happy. And let her feel, when they have done them in sorrow, but not in anger. Fear is a useful and a necessary principle in family government. God makes use of it in governing his creatures. But it is ruinous to the disposition of a child to control him exclusively by this motive. where the parent always sits with a face deformed with scowls, and where the voice is always heard in tones of severity and command. Such parents we do see. Their children fear them. They are always under restraint in their presence; and home becomes an irksome prison, instead of the happy retreat of joy. But where the mother greets her children with smiles, and rewards their efforts to please her with caresses, and addresses them in tones of mildness and affection, she is touching those chords in the human heart, which vibrate in sweet harmony; she is calling into action the noblest and the lovliest principles of our nature. And thus does she prepare the way for every painful act of discipline to come with effectual power upon the heart. The children know that she does not love to punish. In she save her child by accustoming it, in ness. But when kindness fails, and disobedience ensues, let not the mother through all coming time. Long after hesitate for a moment to fall back upon her last resort, and punish as severely as necessary. A few such cases will teach almost any child how much better it is to be obedient than disobedient.

By being thus consistent and decided in government, and commencing with the infancy of each child, in all ordinary cases, great severity may be avoided. And it is never proper for a parent to be harsh, and unfeeling, and forbidding, in her intercourse with her children. The most efficient family government may be almost entirely administered by affection, if it be distinctly understood that disobedience cannot pass unpunish. ed. I cannot but pity those unhappy children who dare not come to their parents in confidence and love, who are continually fearing stern looks and harsh words, and who are consequently ever desirous to get away from home, that they may enjoy themselves. Every effort should be made to make home the most desirable place; to gather around it associations of delight; and thus to form, in the mind of your child, an attachment for peaceful and pure enjoyments. This will most strongly fortify his mind against vice. And when he leaves the paternal roof, he will ever look back with fond recollections to its joys, and with gratitude to those who made it the adode of so much happiness. In future years, too, when your children become the heads of families, they will transmit to their children the principles which you have implanted. Thus may the influence of your instructions extend to thousands yet unborn.

How little do we think of the tremendous responsibilities which are resting upon us; and of the wide influence, either for good or for evil, which we are exerting! We are setting in operation

we have gone to our eternal home, our words and our actions will be aiding in the formation of character. We cannot then arrest the causes which our lives have set in progress, and they will go on elevating immortals to virtue and to heaven, or urging them onward in passion, and sin, and woe. - Selected.

Youth's Department.

"KEEP THE GATE SHUT."

An English farmer was one day at work in his fields, when he saw a party of huntsmen riding about on his farm. He had one field that he was especially anxious they should not ride over, as the crop was in a condition to be badly injured by the tramp of horses. So he despatched one of his workmen to this field, telling him to shut the gate, and keep watch over it, and on no account to suffer it to be opened. The boy went as he was bidden; but was scarcely at his post before the hunters came up, peremptorily ordering the gate to be opened. This the boy declined to do, stating the orders he had received, and his determination not to disobey them. Threats and bribes were offered, alike in vain. One after another came forward all with as spokesman, but same result. The boy remained immovable in the determination not to open the gate. After a while, one of noble presence advanced and said in commanding tones: "My boy, do you know me? I am the Duke of Wellington, one not accustomed to be disobeyed, and I command you to open the gate, that my friends may pass through." The boy lifted his cap, and stood uncovered before the man whom all England a train of causes which will go down delighted to honor, then answered

firmly: "I am sure the Duke of Wel-|building, but overlooks the workmen." lington would not wish me to disobey orders. I must keep the gate shut, nor suffer any one to pass but with my master's express permission."

"Greatly pleased, the sturdy old warrior lifted his own hat, and said: "I honor the boy or man who can neither be bribed nor frightened into doing wrong. With an army of such soldiers I could conquor not only the French but the world." And handing the boy a glittering sovereign, the old Duke put spurs to his horse and galloped away, while the boy ran off to his work, shouting at the top of his voice: "Hurrah, hurrah! I've done what Napoleon couldn't do-I've kept out the Duke of Wellington."

Every boy is a gate-keeper, and his master's command is, "Be thou faithful even unto death." Are you tempted to drink, to smoke, or chew tabacco? Keep the gate of your mouth closed, and allow no evil company to enter. When evil companions would counsel you to break the Sabbath, to lie, to deal falsely, to disobey your parents, keep the gate of your ears fast shut against their en ticements; and when the bold blasphemer would instill doubts of the great truths of revelation, then keep the door of your heart locked and barred against his infamous suggestions, remembering that it is only the fool "hath said in his heart, There is no God."-Christinn Weekly.

THE LITTLE BUILDERS.

"What is an architect, mamma?" asked little Susie Blake of her mother.

"If a person wishes to build," said her mother, "he goes to a man who makes drawings of houses. This man

"Well, mother, can't an architect build anything else but a house?" inquired Susie.

"Oh yes! a church, or a"-

"But," interrupted Susie, "it says here, "All are architects of their own character."

"Oh, that is what you want to find out, is it?" said her mother, smiling. "I will explain it to you. Come, Frank and Johnnie, you will like to hear about it, too."

When the children had drawn their chairs around her, she said: "I do not think you know that you are each an architect. You are constantly planning and building a house of your own; not a day passes but you are adding something to it. How sorry you would be if, when it is finished, it is not as you would like to have it."

"Then we could build another one," said Frank.

"No, dear; this house that you build for life can never be altered, when it is once finished. This is why you should be so particular in building it now."

"Where is the house, mother?" asked Susie. "Has father bought a lot of land for us, so that we can build for ourselves?"

"No; this is a very different thing. The house which you are building is the forming of your character. It is begun in this world. In another world it will be completed, according as you have begun it here.

"You can choose any materials for the foundation. They are given in the Bible, which the great Master Builder has written, 'Gold, silver, precious stones, wood, hay, stubble.' wish to have your house firmly built is called an architect; and he not only you must choose the first of these madesigns the outside and inside of a terials; for the same Master Architect will come to the house when it is fin-thoughtful faces of the children, little ished, to see if it is well built. If you Susie whispered, "We will try, dear read on a little farther in your book, mamma, to make this home very happy, Susie, you will find that our to-days are that our heavenly one may be happy the blocks with which we build. These too." must make your frame-work, brick by brick, stone by stone. For the furni- her heart was too full to speak; but she ture you can also have your choice prayed, as her arms were about them. among vessels of gold and silver, wood or earth; and when, by the blessing of God, a house not made with hands, etcr-God's Spirit, you get to heaven, you will find it all ready. Then you will see how you have built. The way in which you have spent your days, months, and years, will have formed every stone and brick of which it is composed; your love to Jesus, that you have shown in working for him by saving precious souls; victories gained over self; charity toward others; faithfulness in every little thing; together with all the traits that belong to a Christian's life."

"I see now, dear mother, that we are building every day and hour that we live."

"Yes, rest yourselves first on Jesus. 'For other foundation can no man lay tban that is laid, which is Jesus Christ.' Then, if you love him, you will work for him; and thus your faithful to-days of kind, loving words and deeds, pleasant smiles and patient labors will, through Christ, be as stones or blocks in your heavenly mansion. Strive to ornament it with many of these life scenes, that when your house above is lighted by His presence who is the light of heaven, its splendor may outshine that of the sun.

"And now, my darlings, pray that your house and all it contains may be meet for the Master's use. Do not be easily discouraged at your many hindrances. Live to God alone; 'for your body is the temple of the Holy Ghost,' and 'ye are not your own.'"

She paused; and as she kissed the

The tears were in the mother's eyes; that they might all have a building of nal in the heavens." - Child's Paper.

Poetry.

For the Visitor.

REPENTANCE.

The Lord in mercy speaks, Turn ye; why will ye die? The whole of Adam's race he seeks To elevate on high.

Ye aged sinner turn, Why will ye struggle on? Your earthly race is almost run-Your sun will soon go down.

Repent, young friend, repent-Turn from your evil way; To serve the Lord be now intent, And learn to watch and pray.

Your mortal life-how frail! The grave your certain doom! Ye all should then your sins bewail, And enter while there's room.

Enter the Church below, Perform each sacred rite, Labor God's holy will to know, And do it with thy might.

What is it to repent? Is it to weep o'er sin? And in the beaten path we've went For years, still travel in?

No-not enough. 'Tis true We all should weep o'er sin; But turn, and never more pursue That path, nor walk therein.

A friendly warning take, Procrastinate no more; Your barge will a safe voyage make, And land on Caraan's shore.

Then there, forevermore,
In union, joy and peace;
With those dear friends who're gone before
We'll dwell in perfect bliss.

L. L. TOMBAUGH.

Scenery Hill.

For the Visitor.
Selected by Samuel Ryman.

Oh, Jesus, my Savior, I know thou art mine.

For thee all the pleasure of sin I resign;

Of objects most pleasing I love thee the best;

Without thee I,m wretched, but with thee I'm

Thy spirit first taught me to know I was blind; Then taught me the way of salvation to find; And when I was sinking in gloomy despair, Thy mercy relieved me, and bid me not fear.

In vain I attempt to describe what I feel:
The language of mortals or angels must fail.
My Jesus is precious, my soul's in a flame,
I'm raised to a rapture, while praising his name.

I find him in singing; I find him in prayer; In blest meditation he always is there. My constant companion, O may we ne'er part. All glory to Jesus! he dwells in my heart.

My Savior, I love thee—I love thee, my Lord; I love thy dear people, thy ways, snd thy word With tender emotions, I love sinners, too, Since Jesus has died to relieve them from woe.

I am happy in Jesus, and cannot forbear, Though sinners despise me, his love to declare. His love overwhelms me: if I'd wings, I would fly,

And praise him in mansions prepared on high.

Then millions of ages my soul should employ In praising my Jesus, my God, and my joy, Without interruption, when all the glad throng With pleasure unceasing unite in the song.

The Shore of Eternity.

BY PABER.

ALONE! to land alone upon that shore!
With no one sight that we have seen before.

Things of a different hue, And the sounds all new, And fragrances so sweet, the soul may faint. Alone! oh, that first hour of being a saint!

Alone! to land alone upon that shore!
On which no wavelets lisp, no billows roar:

Perhaps no shape of ground, Perhaps no sight or sound, No form of earth, our fancies to arrange, But to begin alone that mighty change!

Alone! to land alone upon that shore! Knowing so well we can return no more.

No voice or face of friend,

None with us to attend
Our disembarking on that awful strand—
But to arrive alone, in such a land!

Alone! to land alone upon that shore! To begin alone to live forevermore:

To have no one to teach

The manners or the speech

Of that new life, or put us at our ease—

Oh, that we might die in pairs or companies!

Alone? No! God hath been there long before; Eternally hath waited on that shore

For us who were to come To our eternal home.

And he hath taught His angels to prepare In what way we are to be welcomed there.

Like one that waits and watches, He hath sat As if there were no one else for whom to wait;

Waiting for us, for us

Who keep Him waiting thus, And who bring less to satisfy his love, Than any other of the souls above.

Alone! The God we know is on that shore; The God, of whose attractions we know more

Than those who may appear Nearest and dearest here.

Oh, is He not the life-long Friend we know More privately than any friend below?

Alone? The God we trust is on that shore; The faithful One, whom we have trusted more

In trials and in woes

Than we have trusted those
On whom we leaned most in our earthly strife—
Oh, we shall trust Him more in that new life!

Alone? The God we love is on that shore; Love not enough, yet whom we love far more, And whom we've loved all through,

And whom we love more true Than other loves—yet we shall love far more. True love of Him begins upon that shore.

So not alone we land upon that shore: 'Twill be as though we had been there before.

We shall meet more we know

Than we can meet here below,
d find our rest like some returning dove

And find our rest like some returning dove,
And be at home at once, with our eternal love.

Who are they who love him truly? He who reads the heart can tell.

OBITUARIES

Died, on the 16th of April, 1872, Elder GEORGE BEAR, aged 83 years and 3 months. Brother Bear was for upwards of forty years a consistent member of the Church. During that time he was considered worthy to serve the Church in the capacity of Deacon, First and Second Degree in the Ministry, and for the last

fifteen years as Elder or Bishop.

Many of our old traveling Brethren, no doubt, recollect him, (when he lived in Middletown, Frederick county, Md.,) at whose house they enjoyed the pleasant hospitality of himself and worthy companion. Sister Bear died in 1863. Bro. Bear since that time has lived among his relatives and friends, having no children. He attended as member of A. M. always at his own expense. Was considered a safe counselor. He died at the house of Mr. C. F. Adolphus Fox, in Frederick City, Md—a relative. In his last hours he had the kind attentions of a number of near relatives—one of whom remarked to me, "Oh, I wish you could have been present to have witnessed his last moments." Another said: "I was standing near the bed and remarked to him—'Uncle, how sweetly you sing.' His answer was, (and I think they were his last words,) 'You know it was always my wish to be engaged to the last in the good work.'"

Thus died one whom the apostle Paul might have included (so intended no doubt) when he said, "Ye are our epistle written in our hearts, known and read of all men." Brother Bear was buried beside his wife near Burkettsville. Funeral sermon preached by the writer, assisted by the Brethren Castle and Yourtee. Text, 73d Psalm 24, 25.

(Companion and Pilgrim please copy.)

Died, near Bradford Junction, Miami county, Ohio, April 25th, 1872, of consumption and spinal affection, HARRY E. CABLE, son of J. H. and F. M. Cable, aged 27 days.

He sleeps, our little Harry sleeps, We know that he is blest; Cradled so soft and tenderly On the dear Savior's breast.

Why should our eyes with tears be dim?
Our darling is not dead.
We know that Harry is in heaven—
Let us be comforted.

'Twas Jesus led the precious child
Out of this world of sin;
The golden gates of bliss swung back
To let our angel in.

Look up ye bleeding parents' hearts
Who mourn the sweet tie riven,
And feel how blessed 'tis to have
A little child in heaven.

JONATHAN H. CABLE.

In the Jacob's Creek Congregation, near Pennville, Brother JOSEPH SMUTZ, on the 12th of March. Funeral services by Frederick Wimer. Text, Rev. 14:13.

JACOB FREED.

Died, in Hardin County, O., March 26, Sister JANE BOWERS, daughter of Brother William and Sister Sarah Bowers, aged 27 years and 12 days. The subject of this notice put off her return to God until a few hours before she died, when she informed her parents that she wanted to be received into the Church by baptism. The Brethren were sent for immediately, and the writer, being in the neighborhood, accompanied the Brethren to the house where the poor girl lay in a dying condition. The Bretbren examined her in regard to her faith, and she made a confession. The 18th chapter of Matthew was read to her, and she was received as a member of the body of Christ, with the exception of baptism, which, to her regret, could not be performed, as her physical strength would not permit her to do so. The Brethren sang and prayed for her, and in a very few hours she qui-etly breathed her last. This would suggest to every candid mind to attend to the duties they owe to God while in health. The funeral was attended by a large concourse of people and many sympathizing friends of the bereaved. The occasioned was improved by the Brethren, from Job 14:1, 2.

S. T. Bosserman.

Died, April 26th, 1872, at the residence of Dr. S. H. Sprogle, in the Cherry Grove arm of the Church, Carroll county, Ill., our dear old Sister CATHARINE SPROGLE, aged 80 years, 2 months and 5 days. She left a dear husband, who was not permitted to attend the funeral on account of the infiralities of his mind. According to the course of nature, it will not be long until he will follow her. She left four children to mourn her loss, but they need not mourn as those who have no hope, for she lived in the Lord for many years, and died in peace. She left behind her a good example for us all to follow. We indeed have lost a Sister and Mother in Israel. Her remains were followed to the grave by a large concourse of people. The funeral services were improved from the 13th chapter of Hebrews, 14th verse.

"Yes, dear sister, thou hast lest us
For a better land above;
It is God who hath bereft us,
Dearest one in gospel love.
May the Lord in kindness greet thee,
And receive thee into rest;
And may we strive there to meet thee,
With the sanctified and blest.

Rest, then, sister, rest above, then,
From thy labors here below;
We will gladly meet thee there, when
We from earth to heaven go.
There is joy and sweet communion
For the righteous ones above!
Yes, 'twill be all peace and union
To those who their Savior love."

Died, in the Squirrel Creek Congregation, Wabash county, Ind., May 4th, 1872, of brain fever, our much beloved Sister LAVINA, wife of Elder JESSE MYERS, aged 58 years, 8 mos. and 3 days. She has been a member for 41 years. Funeral services by Isaac Fisher and David Neff, from Heb. 13 and 14.

Died, in Cherry Grove Congregation, Carroll county, Ill.. April 18th, 1872, Bro. ANDREW ESHELMAN, aged 52 years, 3 months and 25 days. He leaves a sorrowing widow and seven children to mourn their loss, which we hope is his great gain. He said he was ready and willing to die. His disease was lung fever. He was a Deacon, and we believe a faithful one, too; and he is now gone to reap the reward of his labors, and to enjoy the peaceful and happy abode of the blessed cernity, where the wicked cease from troubling, and where the weary are at rest.

Funeral services by Bro. Henry Martin and Michael Bolinger, from Amos 4: 12.

Farewell my wife and children all— From you a father, Christ, doth call. Mourn not for me, it is in vain To call me to your sight again.

0, glorious honor—0 blessed abode!
Our Father's near, and like his God;
And flesh and sin no more control
The sacred pleasures of his soul.

Whilst in the tomb our Father lies, His spiri rests above. In realms of bliss it never dies, But knows a Savior's love.

S. H. Wolf. (Companion please copy.)

Died, at her residence on Fall River, Wilson county, Kansas, Sebt. 21st, 1871, after an illness of 22 days, our much beloved Sister RUTHY RETTINGER, wife of Br. Samuel Rettinger, aged 53 years, 6 months and 21 days. Disease, bilious fever. She bore her sufferings with patience to the last. She left a husband and four children to mourn her departure, but not as those having no hope. She expressed a willingness to die, and said the way was clear before her.

She was raised in Virginia, Alleghany county, was married in 1844, baptized in 1849, emigrated to Indiana after the war, lived there four years, then moved to Kansas, and lived there eleven months.

Two of the children having remained in Indiana, Br. Samuel and the two youngest children returned to Indiana. There Sister Ruthy's funeral was preached the 10th of March, 1872, by Brother Robert Miller.

Died, in the Lickcreek Congregation, Owen county, Ind., near Middleberry, Clay county, Ind., March 26, 1872, Sister JULIAN SHOCK, wife of Brother Azariah Shock, deceased, aged 38 years, 4 months and 13 days. She left a kind husband and five children and many friends to mourn her loss, but not without hope. She was a kind Sister, beloved by all who knew her. She was Br. Shock's second wife. Her disease was paley. She lived but a few days after she was struck with the paley. Friends, here is another warning to all the living, for death comes when we think not of it. Being so near at hand, when the rider on the pale horse comes and knocks at the door of our earthly tabernacle, O how often, with great grief and woe, he must be welcomed in. Then, when it is called to-day, prepare to meet thy God; from 2 Samuel 14: 14.

Died, in Cherry Grove Congregation, Carroll for it will not be long till we too must go the unty, 1ll. April 18th, 1872, Bro. ANDREW way of all flesh, prepared or unprepared.

Funeral services by Eld. David Culler and the writer, from St. John 5: 25-29, to a large concourse of people.

Ananias Hensel.

(Companion please copy.)

On the 20th March, Sister SARAH CLARK, aged 58 years, 7 months and 27 days. Her maiden name was Swalley, born in Juniata co., Pa. She was a member of the Church over 34 years. She was anointed on the night of the 18th by Brethren D. Rittenhouse and J. Moore. Sho suffered with Asthma since five years of age, erysipelas the last sixteen years, and finally wasted away with inflammation of the lungs; but remained conscious to the last, and expressed a desire to live with Jesus. Sho left a husband, nine children, eighteen grand-children and many friends. Four of her childred are members of the Church. Funeral improved by Brethren Rittenhouse and Moore, from 2d Tim. 4: 6-8.

White, Michigan.

Died, in the Buckcreek Church, Henry Co., Ind., May 13th. 1872, of Consumption, Brother JESSE R. LIVEZEY, son of Brother Isaac Livezey, aged 22 years. 11 months and 19 days. Fuderal descourse by the writer and Eld. Geo. Hoover, from Job 14: 14, to a large and attentive audience. The subject of the above notice put off his return to God till within one week of his death. He was baptized by the writer. Br. Jesse was strictly moral in his manners, and a dutiful and obedient son to his parents.

LEVI HIMES.

(Companion please copy.)

In South Santiam Congregation, Linn county, Oregon, on the 29th March, Sister MARGA-RETTA LEEDY, aged 29 years, 9 months and 6 days. Cause of death, congestion of the brain. Was taken very suddenly at about 4 o'clock, A. M., and continued about seven hours, during all of which time she was speechless, when she died. She was a daughter of Bro. Solomon and Sister Elizabeth Ritter, formerly from Northern Indiana, and wife of Brother John Leedy, who, with three little girls, mourn their loss. Funeral services by the writer, from St. John 11:25.

Died, at Nora, Jo Davis county, Ill., on the 13th March, 1872, of lung fever, SAMUEL, eldest son of Brother John and Sister Sarah GESNER, aged 16 years, 11 months and 18 days. Occasion improved by the writer, assisted by the Brethren, from Isaiah 40:6.7, 8.

ALLEN BOYER.

On the night of the 23d of April, of Consumption, Brother DAVID HOSTETLER, aged 34 years, 4 months and 17 days. The deceased had selected the 11th chapter of John as the funeral text, which was improved by Brethren Samuel Lupold and Henry Gephart, in the English, and Henry and Christ Miller, in the German language.

ABNER BUMGARDNER.

Died, in Dayton, Ohio, May 8th, 1872, LIZ-ZIE L. FRICK, daughter of Bro. Wesley R. and Sister Elizabeth Brick, aged 1 year, 6 mos. and 4 days. Funeral services by the Brethren, from 2 Samuel 14: 14. B. F. Darst.

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HENRY KURTZ AND JAMES QUINTER.

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NO. 7.

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MINUTES.

We still have a number of Minutes of last A. M. on hand. The German are also printed now. Price of English or Ger-

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the papers, with money, should, in all cases, be sent directly to the publisher.

PURLISHER'S NOTES.

A little three-line paragraph was put in by one of our workmen, in our absence, to fill out a page of the Visitor. Although we believe in well-conducted Sunday-Schools as being a means of doing good, yet we do not endorse the sentiment in that paragraph.

A PROPOSITION.

We have been sending out a large number of copies of the Gospel Visitor free hitherto, and have refused none who expressed a wish to read it and were not able to pay for it. We have now about a hundred copies of back numbers of this year. We propose to send these with the remainder of this year to any names that may be proposed for fifty cents each. This is meeting our charitable Brethren and Sisters half

We have also some back numbers of the Farmers' Monthly which we propose to give away to new subscribers. See our notice. We want to introduce the Monthly as much as possible this year, and we feel confident that many will accept this liberal offer and try it. Read it a year and be convinced that it is worth a dollar. The publisher is a practical printer, and, while he wishes to do good and make himself useful in his worldly calling, he desires to make an honest living thereby.

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Vol. XXII.

JULY, 1872.

No. 7.

How the Lord's Servant is Blind and | messenger spoken of in the text is Deaf.

Hear ye deaf, and look ye blind, that ye may see. Who is blind but my servant? or deaf as my messenger that I sent? Who is blind as he that is perfect, and blind as the Lord's servant? Seeing many things, these observe not; opening the ears, but he heareth not."

Isaiah 42: 18-20.

Dear readers, while there are some special truths in the text I wish to get before you, yet I intend not to confine myself exclusively to them, but will refer to other parts in the chapter to elucidate the text before us. The first point to be ascertained is, who the servant and messenger spoken of in the text is. And second, in what sense he is blind, and in what sense his ears are open but heareth not.

The chapter is opened with "BE-HOLD my servant whom I uphold, mine elect, in whom my soul delighteth: I have put my spirit upon him; he shall bring forth judgment to the Gentiles. He shall not cry nor lift up, nor came his voice to be heard in the streets. A bruised reed shall he not break, and the smoking flax shall be not quench: he shall bring forth judgment unto death." We are sure that these verses are to be understood to refer to Christ, for the evangelist tells us expressly that in him this prophecy was fulfilled. (See Matt. 12:12-21,) where this prophecy is repeated nearly verbatim. And it is there said that it might be fulfilled what is here spoken by the prophet; and until the contrary is proven by the scripture keeper of the prison must come to

the same one; namely, the Lord Jesus Christ.

In order to know in what sense he was both blind and deaf, we must ascertain the object of the mission whereon he was sent, and the qualification he had to perform it. 1. The object of his mission: He must "open the blind eyes, to bring out the prisoners from the prisons, and them that sit in darkness out of the prison house." And he must bring them by a new, unknown and untrodden way. "And I will bring the blind by a way that they know not; I will lead them in paths that they have not known; I will make darknes light before them, and crooked things straight. things will I do unto them, and not forsake them."

Here we have set before us the helpless condition of the unsaved, unconverted, unregenerated souls of men-not only blind but prisoners in the prison-house of sin, where they are held captive at the will of the enemy of God and man. These blind must not only be made to see, but must also be brought out of the prison-house of bondage and sin. The blind are delicate patients to treat; and opening prison doors is always more or less critical—as they exist and are closed upon its inmates by order of some acknowledged authority; and to open them is to come into conflict with that authority. Hence, a stronger than the I shall hold that the servant and the do it. "Behold thou my servant

whom I suphold, mine elect, I have of water and of the spirit. While put my spirit upon him." He shall bring forth judgment unto the Gentiles. And helpless as the blind may be, he shall not break the bruised reed, neither shall he quench the smoking flax, but he shall bring forth judgment unto truth. that these figures of speech show the helpless condition of the unconverted, unregenerate soul. 1. A bruised soul, without strength. Reeds grow hollow, and when bruised or mashed have no strength, and so fall by their own weight. 2. Smoking tlax: the spark in the wick after the candle is blown out only makes a stink, and soon dies out and leaves a black smut. 3. Blind: cannot see her own danger, nor a way of escape. 4. Prisoners: deprived of liberty, shut up in the prison-house of involuntary servitude and confinement. To these is this servant sent; and to accomplish that whereunto he is sent he must be qualified by him who sent him. I have put my spirit upon him to enable him to go through this undertaking. The spirit did not only come to him at his baptism, but it rested upon him not by measure but without measure, that he may bring forth judgment unto truth. This work he shall accomplish in silence. shall not cry, nor lift up, nor cause his voice to be heard in the street. shall not be proclaimed before him. lo here is Christ; but silently in the hearts of men will he work by the spirit put upon him, like leaven mixed in meal, until the blind soul will be leavened with the eye-salve of seeing grace; and, seeing the kingdom of God, and to come out of the prison-house of sin, enters

those who are weak as a bruised reed he will have patience with, though he at first may seem to bruise them more by revealing to them the exceeding sinfulness of sin, like the surgeon who first wounds by probing the wound and afterwards heals, he gives them time and means to repent; though they be very offensive in their sins, like the smoking flax, he will not quench them, but spare them. More is implied than is expressed. He will not break the bruised reed, but will strengthen it, that it may become as a cedar in the courts of God. will not quench the smoking flax, but blow it into a flame of the purifying love of God. Poor material to set up a kingdom for God and heaven, says human nature. lar material composed the first regiment of David when his head-quarters were in the care of Adullem where "every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him, and he became a captain over them." Poor material for soldiers are these; but see what valiant troops they make when David is their captain. Three of his first mighty men were And so will our Savior of of these. the tribe of Judah, the Root of David, do with these "wretched, and miserable, and poor, and blind, and naked," when he trains them and brings them by a way they have not known.

The Savior says: "If the blind lead the blind, both will fall into the ditch." Those to whom he is sent are spiritually blind; that is, by nature they are blind to the spiritual the kingdom of God by being born things of God; blind to the things

in her spiritual reign with God; blind to the service they can and must render to God in his kingdom, the church, while their eyes are wide open to and see clearly the things which are of nature. "The lust of the flesh, the lust of the eye, and the pride of life," unto which the soul is fallen by transgression, and is so bruised by the fall, that they are like a bruised reed, and not able to stand up; and the image and likeness of God's attributes, in which man was first made, is so nearly put out that what little is left of it is like the stinking, smoking wick of the blown-out candle. To these the Lord sent a blind servant and deaf messenger to lead them, not by the way of the ditch, but by the way they have not known; by the way that leads from the prison to the house of freedom, light and sight, where the bruised reed will be bound up and healed, and the smoking flax blown into the burning flame of God's love.

In what sense is the Lord's servant blind, and in what sense is his messenger deaf, is the question now before us; and the answer is: exactly the reverse or opposite those are to whom he is sent to bring by a way they have not known. Man by nature is blind to the things that are spiritually discerned, but seeing to the things that are of the carnal mind, and deaf to the voice of God in the soul which calls him to holiness and eternal life, but hearing to the voice of the flesh in the carnal desires of nature which perish in the using of them. Thus, having eyes, but they see not; ears they of the servant whom God sent, achave, but they hear not. The ser-companied with a promise - All

which are for the good of the soul vant of God, the messenger, the Lord Jesus, is both blind and deaf to these things; seeing many things, but he observes them not; having open ears, but he heareth not; and, living the life in the flesh, he reversed the life of the natural or carnal mind which is in man and is at enmity with God and is not subject to his law; and thus opening a way the carnal and spiritually blind mind of man had never known; and by following his precepts and example will he lead by a way they have not known before.

> See his example in his conflict with the devil: In his temptation Satan, the tempter, "the devil taketh him up into an exceeding high mountain and showeth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee if thou wilt fall down and worship me." Here all the humanity that was in the servant, the Son of God was made to see with his natural eyes all the devil could show him. Showed him all the kingdoms of the world and the glory of them-setting forth in proper and lovely colors the glories and splendid appearance of princes and their robes and crowns; their retinue, equipage and life-guards; the pomps of thrones and courts and stately palaces; the sumptuous buildings in cities; the gardens and fields about the country seats, with the various instances of their wealth, pleasure, and gavety, with everything that might strike the fancy and excite the admiration and affection. Such was something like what the devil presented to the view

these will I give thee if thou wilt fall which the servant is blind, though to see them. His soul sees them not to lust after them. Get thee hence, Satan, "for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Who is blind but my servant, or deaf as my messenger that I sent.

As he was blind to the sinful things of nature wherewith the devil tempted him, even so is he deaf to the tempter's suggestion in reference to his divinity, or to give the devil any evidence of it in obeying him.

If thou be the son of God command these stones to be made bread, is the devil's suggestion, but the messenger is deaf to it, and hears it not in obedience, but hears. It is written man shall not live by bread alone, but by every word which proceedeth out of the mouth of God. Even so when men became the tempters. "When Jesus, therefore, perceived that they would come and take him by force, to make him a king, he departed again into a mountain alone." And when "one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. He said unto him, man, who hath made me a judge or divider over you?" Let these suffice to show in what sense he was blind and deaf to the sinful things of life, and to the honors and emoluments of the governmental affairs of the world, which, though they may be necessary and good in their place, are not for him to meddle with, in order to show a blind and lost world that his kingdom is not of this world, and hence his servants will not, cannot fight.

Now, "who is blind as the Lord's down and worship me; to all of servant," "or deaf as my messenger that I sent?" is the question the his human or natural eyes are forced Lord asks; and who will answer? The example of the Lord's servant is before us, while the precept is, "Come unto me all ye that labor and are heavy laden," (with your spiritual blindness and spiritual deafness,) "and I will give you rest." I will make you blind to the glories of the world, and deaf to the temptations of worldly honors and preferments. But to be made blind as I am blind, and deaf as I am deaf, and seeing as I see, and hearing as I hear, you must "take my yoke upon you and learn of me," and you will be led by a way your carnal, blind mind never knew, and in it you will learn to see and hear the things that will give rest to your souls.

> Dear reader, temptations generally come in at the eye and ear, which is blind to the things it should see and deaf to the things it should The first sin came in this way. The mother of all living saw the forbidden fruit and heard the tempter's deceitful voice. Job made a covenant with his eyes from beholding vanity. There are some things which are sinful willingly and with pleasure to see or hear, much less to do. Temptations commonly take rise from the world and the things of it. The lust of the flesh and the lust of the eye, with the pride of life, are the topics from which the devil fetches most of his temptations to deceive and destroy. The fashions and glories of the world are among the most charming to the unthinking and unwary by which they are imposed upon. Men and women who have successfully

withstood and overcome the temp- have been listening to her charms, the jeweler's show-case and the milliner's latest style of fashion. While men have overcome many corruptions of human nature, they have bowed at the shrine of lucre, and sacrificed their souls to the devil on the altar of mammon. And even Brethren who were Ministers and Deacons in the Church have succumbed to an offered seat in the State Legislature, or the petty, thankless office of county commissioner of tax, and thus virtually have gone back into the prisonhouse to shackle themselves in the service of the world, at the sacrifice of their high calling of God in the Church.

Brethren, is this the way you have not known, in your nature's blindness? Does not the world in her spiritual blindness run madly and greedily in it? Does she not know it well? Have not thousands sacrificed their soul's salvation in it, as well as honor and character? If this were the way to God and heaven, what need for a messenger to come who was both blind and deaf to all its honors and emoluments in order to bring its blind votaries by a way that they have not known? If you will sacrifice your religious service in the Church for a petty position in the civil affairs of the government of the world, what would you do if she offers to make you one of her kings? Would you be deaf to it as Jesus was, and hide yourself from it in the mountain? I fear not.

tation of immorality and debauch- let me entreat you to retrace your ery, have bowed to the tempter at steps; let the world manage her own civil affairs. You are brought by a way she knows not into the kingdom which is not of this world, where the Lord's servants will not fight nor be conformed to this world, but transformed by the reviving of your mind; where you will be clothed with humility and render to Caesar (the civil government) the things that are Caesar's-which is, "tribute to whom tribute is due, custom to whom custom, fear to whom fear, honor to whom honor;" which simply means, taxes, honor and obedience to her laws, so far as they do not conflict with the laws of God. For we must render to God the things that are God's. which require service to Him rather than to man; and consists in "fearing Him and keeping his commandments, which is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil.

D P. SAYLER.

A Present and a Distant Heaven.

Oh, that I had wings like a dove, for then I would fly away and be at rest. Ps. 55: 6.

Thy kingdom come, Thy will be done in earth as it is in heaven. Matt. 6: 10.

And hath raised us up together and ma 'e us sit together in heavenly places in Christ Jesus.

A desire for happiness is surely natural, and therefore common or universal. It is a powerful stimulant in every soul, and the propelling power which prompts to many My dear Brethren, Sisters and of our actions. But there are many friends, you who have been looking sad mistakes committed concerning on the vanities of the world and happiness. And even professed

free from these mistakes. There are at least two practical views of heaven which very generally prevail, and which are sufficiently unlike to each other to justify us in looking at them under the two aspects under which they seem to be presented to us. The persons who hold one of these views look upon heaven as a present enjoyment, seek it as such, and amid all the troubles of the world, and notwithstanding the many painful and unpleasant circumstances with which they are connected, still are comfortable and happy, and here on earth sit together in heavenly places in Christ. The persons who constitute the other class look upon heaven as something distant, and expect to enjoy little or no happiness while they remain on earth. The latter class finds a very fair representative in the ancient Hebrew saint at the time when his experience was expressed in the plaintive words, "Oh, that I had wings like a dove, for then would I fly away and be at rest"; and the other class is represented in the model prayer of gospel Christianity, "Thy kingdom come, Thy will be done in earth as it is in heaven," and in the rich experience of the Ephesian believers which had been wrought in them by Christ, who had "raised them up together and made them sit together in heavenly places." Those who regard heaven as a distant and future good, constitute the largest part of our professing Christians. Notwithstanding it is said "the earth is full of the joyment in this world, and to expect goodness of the Lord," (Ps. 33:5,) there are many dissatisfied and morally diseased spirits in the world who are wretched in the very midst we would further say we do not

Christians are by no means always of all that is needful to render them very happy. They behold not the good things which the hand of our kind Father has scattered around us here on earth, designed for our comfort and happiness, but their eyes are directed to a heaven beyond the grave and among the stars. view of Christianity which makes heaven to consist in a future rather than a present good is not only countenanced in much of our theology, but is frequently and prominently held forth from the pulpit. other view, namely, that which connects with a Christian life and expeence a present heaven, consisting in a heavenly state of mind, assimilating those who possess it to the Divine nature, and therefore preparing them for the fellowship of divine beings, is a practical view of heaven presented to us in the gospel, and admirably adapted to meet the wants of our common humanity.

> We do not wish to be understood as saying that David, who wrote one of the texts heading our article, enjoyed no heavenly peace and comfort while here on earth, or that those we regard as represented by him when in that frame of mind which gave utterance in the words, "Oh, that I had wings like a dove! for then would I fly away and be at rest," were entirely destitute of the comfort which belongs to the good. But we wish to say there is a tendency in too many minds among our professing Christians to depreciate our privileges and opportunities both for improvement and enbut little enjoyment here or until they reach the heavenly world. To guard against any misapprehension,

think that the happiness of the the Holy and Loving One, comes to sary to flee away from the world, or to become separated from all trials, temptations and afflictions, to find rest for our souls; "For we which have believed do enter into rest." And even here we may "sit together in heavenly places in Christ Jesus" The author and finisher of our faith has furnished us with a system of religion, that of Christianity, which will render this earth a heaven, and make those who enjoy its sanctified influences happy under the most trying and afflicting circumstances of life.

As we have the elements of heaven here on earth, by a judicious use and proper combination of those elements, we may find a heaven on earth. Man is possessed of animal feelings, intellectual faculties and moral affections, and his heaven consists in the full and lawful satisworld in which he lives abound of a present one so near to us?

saints will be complete until they him not only in the limited revelaobtain their heavenly mansions, tions of his character, will and pur-We, however, do not think it neces poses, as seen in nature, but in the person of Christ-who is the brightness of his glory and the express image of his person-that we may admire, adore, worship and love him, and by beholding with open face as in a glass the glory of the Lord, be changed into the same image from glory to glory, and be enraptured with the transporting view of the majesty of the Holy One, and the thought that he is our portion forever. There is also opened unto us in the Bible a field of occupation in which all our ransomed powers may have free exercise in those holy services of worship of God and charity to man adapted to the full and harmonious development of all the active principles of our being. These sources of happiness exist here in the world. Why, then, should we want to fly away and seek a foreign faction of these. And does not the heaven when we have the elements

with objects designed for and calcu- But the materials of a present lated to afford him satisfaction? heaven, to be enjoyed here on earth, The delicious and varied fruit of the exist, and that they are within our field, the beauty of the landscape, reach, are well attested facts. The the glory of the starry firmament, condition of soul upon which our afford ample materials to gratify heavenly enjoyments depend, and the senses in no ordinary degree. which is necessary to prepare us for And in the variey, character and the Christian's heaven, whether number of the objects presented to that heaven be on earth or above his mind in the different depart- the starry skies, comes through ments or kingdoms of nature, and Christ, and through him alone. It above all in the scheme of redemp- depends upon the moral or spiritual tion and Book of revelation, his state of man. He must become a intellectual powers will find ample holy being. "Be ye holy, for I am scope for their healthy action, and holy." This is the language of the in their proper exercise he will find Holy One. It has philosophy as a heaven of delight. To meet the well as authority and law in it. designs of his moral nature, God, True happiness or heavenly enjoyment, whenever it exists, is derived now on earth are sitting in heavenly places in Christ. And some whose from God. But no being can enjoy anything like complete happiness from God that is not in complete sympathy with him. No number of heavens of blessedness, such as are calculated to perfect man's happiness, can make him happy if he is not in sympathy with God and the laws of his universe. And though man in his apostatized state is alienated from God, and has a heart at enmity against God, yet in the glorious scheme of remedial mercy, revealed to us in the gospel of Christ, we have presented to us "all things that pertain unto life and godliness." And by a proper use of the means of grace, and by a proper application of the principles of the gospel, he is "renewed in the spirit of his mind," and " puts on the new man which after God is created in righteousness and true holiness." Then, "being made partaker of the divine nature, he is no longer alienated from God, but is "made white by the blood of Christ," and, reconciled to God, delights in his law, and in him as a miniature world the will of God is done as it is in heaven; and in this way heaven is begun on earth and ehjoyed on earth, and a heaven is found whenever the heart is in harmony with the laws of heaven. His whole life is a feast of joy, and, though he may be as destitute of the luxuries and conveniences of life as Jacob was at Bethel, he may, as did the faithful patriarch at that distinguished place, if the visions of the better country are opened to his mind, find his abode on earth to be "the house of God and the gate for in heaven. Try them on-they of heaven." Saints in every age have experienced this, and many ingly. They are the best things of

outward circumstances have been the most unfavorable and painful have rejoiced with joy unspeakable and full of glory, and, in the exuberance and transports of heavenly joy, have in a measure forgotten their sufferings. We have in the history of many of God's saints a confirmation of this. Paul and Silas, with lacerated backs and their feet made fast in stocks, and in a gloomy prison, "sung praises to God." Stephen, when experiencing the violence of an enraged council, saw heaven opened, and the rays of glory from the upper world falling upon him gave to his countenance the appearance of an angel. Peter, in giving the experience of the faithful in times of trouble, says, "If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you." The Lion's Den and Fiery Furnace were, to the saints who occupied them, and who had a conscience void of offence toward God and man, and one like unto the Son of Man for their companion, heavenly places-for heaven may consist in a holy state of mind, and not altogether in outward circumstances. "The joys of heaven will begin as soon as we attain the character of heaven and do its duties. That may begin to-day. It is everlasting life

to know God-to have his spirit dwelling in you-yourself at one with him. Try and prove its worth. Justice, usefulness, wisdom, religion, love, are the best things we hope will fit you here not less beseemearth. Think no outlay of goodness and piety too great. You will find your reward begin here. As much goodness and piety, so much heaven. Men will not pay you—God will pay you now; pay you hereafter and forever."

The great work urged upon man in the gospel is not so much the seeking of a distant and future heaven, as the seeking of a holy life. In other words, we are urged to follow Christ; to have his mind; to have his Spirit; and to imitate him in his devotion to the promotion of truth, the interests of humanity, and the glory of God. And he labored to bring down to earth the habits and principles of the heavenly world; and as such habits and principles prevail on earth, it will be transformed into a Paradise. And when the will of God is done on earth as it is done in heaven. then this earth will be a heaven. In the meanwhile, the joys of heaven on earth will be coextensive with the reign of heaven on earth.

Reader, if the kingdom of God is within you, you are already in the heavenly state, and are enjoying heaven in your daily life. "I am the way," said the great Master, and if we follow him, he will lead us right into the joys of the newthe heavenly life. Holiness of life, arising from a union with Christ, is the only way into all the pure heavens and a new earth. The prospect is enchanting to the meek who hold titles to that glorious inheritance. But these new heavens are in the tuture, and may be distant. Would you have them now and here? You may. New heavens may be entered by you, as you make new conquests over sin and new advancements in the Christian life.

J. Q.

For the Visitor.

SHALL WE LIVE AGAIN?

It is plainly taught in the Scriptures that there is a life beyond the present-a state of future existence. Almost all, if not quite all heathen nations have an indistinct conception of a future being or existence of some kind. We can hardly believe it possible that any one endowed with reason and rationality can really believe that there is no future existence for man. It being a fact beyond doubt that though we die we shall live again, how important a matter it is to consider what that life shall be; and if in this life we have the blessed opportunity to mould our eternal destiny, how important that we judge rightly and act wisely. That our destity is fixed by the pre-determined councils of God, so far that all we can do will in no wise affect our eternal interest either for weal or woe, we cannot concede to. "Prepare to meet thy God" is the essential sum and substance of the terms of reconciliation prescribed by and through the gospel. Eternity and tuture existence was to man a vague, dark and gloomy blank until Christ brought immortality to light through the gospel, and became the Author of salvation to all them that obey him. Where hung the sable curtains of despair, now shineth glory and salvation, even to the uttermost. Around the gate of Paradise revolved the sword of God's anger and wrath, but now we see the cherubim encircled with the wreath of peace and good will to men! Sin blocked up the way with death and hell, but now the way is opened up that leadeth to the tree of life and to the throne of the Most High God. And Satan sat as

supreme conqueror, wielding his heavenly feast, and forever bask in scepter of hellish power, until the "Lion of the Tribe of Judah" "bruised his head," and by his righteousness gained what was lost. So now we can look forward with bright hopes of a blessed immortality. Having secured, through faith in Christ, the light of God's countenance, we can see that we shall live again beyond this vale of tears; yea, have a life of sweet and holy essociation one with another. Without this hope and assurance we would "of all men be most miserable." But, thanks to God, although " we see as through a glass darkly," we see enough with the penetrating eye of faith to know we shall live again; meet again on the other side of the Jordan of death. Yes, dear little one that has gone down to the grave in infancy, we will meet thee over there. Dear youth, who died so early while bright and fair, we will meet thee on the other side. Father or mother, husband or wife, brother or sister, you have gone trom us-have died-but shall live again. We will meet thee over there, where shadows do not come and go. And you dear ones in the Lord, we have met time and again, and our communications were sweet; but we had to part, and it may be no more to meet on earth-for we must die! but we shall live againyes, live, we hope, in a brighter clime. Knowing, then, we shall live again, oh how carefully we should lyptic prophecy. live here; how important that we But none of these are apparently crated to the service of God, and of those who have fallen asleep in live in the unity of love and bond Christ and the living, watching of peace, that when the time comes ones are changed. for us to enter upon that new life In Revelation xx. 5, we have two

the smiles of our Blessed Master.

J. S. FLORY.

THE FIRST RESURRECTION.

The dead in Christ shall rise first.

1 Thess. 4:16.

The rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Rev. 20:5.

This we understand from Scripture to be the first act of judgment, accepting the term judgment as meaning a directing and ruling power, which the Lord Jesus shall put forth in introducing the preliminary events which shall usher in his kingdom upon earth. In this sense the term judging is used by the apostle when he says, "Know ye not that we shall judge angels "i. e., we shall exercise directive power over the angels. To a condemning judgment the believer will never be subjected: every believer is already judged in Jesus Christ, the great curse-bearer. was condemned in our stead. Properly speaking, the whole of the millennium will be a judgment, during which period he will judge the people righteously, and govern the nations upon earth. This glorious period will be ushered in by solemn and condemning judgments upon an ungodly people, when the seals are opened and the vials of his wrath poured out, according to the apoac-

should have our whole lives conse- to take place before the resurrection

we may all be guests at the great resurrections implied. All of Adam's

race who have died shall rise again, tha, in her reply to Jesus, every but in two classes: the redeemed orthodox Jew would say, in referand the righteous-the first, before ence to any departed brother, " I the millennium, unto eternal life; know that he shall rise again at the the second, after that period has last day." elapsed, unto eternal death.

is a fundamental truth. (Heb. 6:2): there was no resurrection, and again upon it is built the kingdom of Jesus Christ. That kingdom is to be composed of righteous individuals—the lovers and workers of peace and righteousness; risen Israel, and the raised Church, joint-heirs with Jesus Christ. The citizens of that kingdom have been continually gathering on earth, born, disciplined, prepared for future occupancy in the kingdom. This is part of the believer's hope, as we pass away from earth, whatever may be our condition until the kingdom, doubtless happy, yet not perfect without the body; enjoying a state of comparative happiness, but the full fruition only at the resurrection. The Scriptures intimate that there can be no perfect joy nor entrance into the promised kingdom if there be no resurrection. The resurrection is emphatically a fundamental truth: and, were the foundations destroyed, what should the righteous do?

In the doctrine of the resurrection the truth of the gospel is involved. (I Cor. xv., 15, 15.) It was credited by the Old Testament saints-by Abraham, Job, Daniel and Isaiah; and David sings, "I shall be satisfied when I awake in his likeness." It was a doctrine generally adopted by the Jews; for, however dark the future may have been to them, when compared with the greater light which we enjoy, they were not without a sure hope may be brought to prove that the

And although the doctrine was The doctrine of the resurrection denied by the Sadducees, who said was explained away by false teachers, (2 Tim. 2:18,) it was preached by the apostles (Acts 4:2) as not incredible (Acts 26:8) nor contrary to reason, (1 Cor. 25: 35.) The possibility of a resurrection was shown by the Savior's ascending from the grave, and by his raising others from the dead.

> There are in Scripture certain terms which imply death as "sleep." The prophet Daniel (22:2) says, "Many of those who 'sleep' shall arise" Our Lord says, "The damsel sleepeth," and of Lazarus, "Our friend sleepeth"; and Paul connects the term with the resurrection, (1 Thess. 4: 14); "Them also who sleep in Jesus will God bring with him." And there are certain things in nature which analogically teach it, as the insect's change from the worm, and the grain of corn. (John 12:24.)

> It is, however, the doctrine of the first resurrection which we wish to establish; the resurrection of Christ's saints before the millennium, and, indeed, before the change of the living ones, when the Lord Jesus comes to gather them to himself in the air (1 Thess. 4:16, 17); for the dead in Christ must rise first; they must come from their graves before the hope of the living can be realized.

We think Scripture testimony of a blessed hereafter. With Mar-doctrine of the first resurrection was not unknown to the Old Testament saints; perhaps but indistinctly revealed, and only to a few. Do we not find in Lev. 23:11, a very striking type of the first resurrection? The apostle says, "But now is Christ risen from the dead, and become the first-fruits of them that slept." The ordinance of the presentation of the sheaf of the first fruits typified the resurrection of Jesus Christ, when he, at the end of the Sabbath, as it began to dawn towards the first day of the week, rose triumphant from the tomb, having accomplished the glorious work of redemption. His was a resurrection from among the dead, and it was the earnest and the type of the resurrection of his people. "Christ the first-fruits; afterward they that are Christ's at bis coming."

When Christ comes, his people will be raised from among the dead, (ek nekron,)—i. e., those of the dead who sleep in Jesus. "But the rest of the dead lived not again till the thousand years were finished." (Rev. 20:5.)

We remember that, upon one occasion, onr Lord spake unto His disciples of his rising from among the dead, and they understood not what he could mean. The doctrine of the resurrection of the dead was accepted by every orthodox Jew, as we have said; but the idea of a resurrection from among the dead, (i. e., that some should live, whilst others should yet remain in their graves,) they were unable to grasp.

It is generally accepted as the teaching of Scripture, that the Lord Jesus will come to reign with his saints, in order to which they must rise and receive their glorified bodies.

Another passage—Psalm ex. 3 would seem to refer to this. It is somewhat obscure in our version. The whole psalm refers to Christ's pre-millennial advent. He is to sit at the right hand of the Father until his enemes be made his footstool. At the appointed time the Lord comes to execute judgment upon his enemies. That time will be the time of his power; and at that time his people shall be roused from their slumberings, and shall willingly consecrate themselves unto him in the beauty of resurrection glory. The passage has been rendered, "In the day of thy power, (manifesting it at thy second coming) in the beauties of holiness shall they be willing: more than (the dew drops) from the womb of the morning shall thy young men be."

Isaiah 26: 19 is very noteworthy, as referring to this great and glorious doctrine. The whole of this chapter bears on the subject of the Savior's second coming. The 20th and 21st verses plainly imply coming judgments from which the living saints will be preserved; and we consider the 19th verse as bearing testimony similar to that of Paul, when, writing to the Thessalonian Church, he says "The dead in Christ shall rise first."

Daniel, 12: 2, presents us with very strong testimony to this doctrine. The text as retranslated by Dr. Tregellis is as follows: "And many from among the sleepers of the dust of the earth shall awake; these shall be unto everlasting life; but those (the rest of the sleepers, those who do not awake at this time) shall be unto shame and everlasting contempt." The Doctor further adds (in his "Remarks on

the Prophetic Visions in the Book come out of their graves. And of Daniel, p. 174) that two of the then the passage which stands at Rabbies, who commented on this the head of this section (1 Thess. prophet, distinctly recognise a first 4:13, &c.): Here the apostle has and second resurrection. In the none other than the first resurrec-New Testament we have many texts which imply the first resurrection.

When, as recorded, Matt. 19 28, Jesus promises his disciples that, on account of their having so disinter- the dead-a resurrection only of estedly followed him and given up every worldly consideration for his also declares that it shall be a ressake, they should, in the regenera- urrection of Christ's saints who tion, sit on twelve thrones, judging have fallen asleep, to take place (or directing) the twelve tribes of prior to the change of the living. Israel, there is manifestly implied a He says, verse 6: "The Lord shall first resurrection, to the end they descend, and the dead in Christ shall might share in the dominion of the rise first; then we who are alive kingdom of Jesus Christ; for that and remain shall be caught up todominion, and therefore their reign, gether with them in the clouds, to is to be during the millennium: but meet the Lord in the air; and so the rest of the dead lived not till the shall we ever be with the Lord." thousand years were finished." On Paul presents this doctrine as a reaanother occasion (Luke 14:14) the son why Christians who had turned Lord promises that, as a reward for from the service of idols unto God, past kindnesses, there should be a to wait for his Son from heaven (1 recompense at the resurrection of Thess. 1:10); who lived in the exthe just. So again, in Luke 20:35, pectation of possibly being changed 36, he speaks of some who shall be at any moment, should not sorrow accounted worthy to obtain that on account of their departed friends, age (aion) and the resurrection from as though whilst they, the living, among the dead, who shall be called might be suddenly taken up into the the children of the resurrection.

Many other passages may be advanced; among others, the language of Paul, in Phil. 3:11, very forcibly sustains this doctrine: "If have them ignorant of the fact that, by any means I might attain unto the resurrection out from among the dead."

Neither is the translation sufficiently strong to express the apostle's full meaning, (we shall have occasion to allude to it again,) yet enough to show that he expected a first resurrection of Christ's saints before the rest of the dead should and are at rest.

tion in view. He alludes only to those who sleep in Jesus; and in this passage he not only declares the doctrine of the resurrection from those who sleep in Jesus-but he glory of the Lord, they, the departed ones, should be left sleeping in the tomb, or not be united with them in the glory. He would not before they could be changed, their sleeping friends should awake. So did the apostle comfort the Church, and bade them, moreover, comfort one another with his words. So should the Church act in the present day; be always looking for this great event, always expecting the resurrection from among the dead of those whom Christ hath loved,

it may be, waiting, expecting, and shall rise before we are changedhow long before we cannot say.

Whether seen by us (if living) before our change, we cannot say; it is certainly not impossible, may we say not improbable, perhaps, even as the saints who came out of their graves after the Savior's resurrection, and appeared unto many, and recognized, by them doubtless which, therefore, also suggests that the raised ones were some who had lived about the time of the Savior, probably under his teaching, and had fallen asleep believing in him. Perhaps he who waited for the consolation of Israel was one; perhaps some of the children whom Herod slew, thinking thereby to have killed the infant Jesus, arose, and went into the city to comfort some Rachel; or it may be Joseph, Elizbeth, Zacharias, and others well known. Some did "appear unto many," we may be quite assured not to affright, but to comfort the sorrowing ones with the glad tidings that the Lord had risen indeed

Shall we doubt that these raised. ones ascended with him when, from Olivet, amidst his disciples, he went up into heaven and a cloud received him out of their sight? When the two shining ones remained to remind his disciples that, in like manner as they had seen him go up into heaven, he would again so come, were these "two men" who "stood by them in white apparel" angels or two chosen witnesses from among

Believers in Jesus, this is the first of those who shall rise from among part of our hope. Those who are the dead will visit us before we asgone into the spirit world are only, cend to meet in the presence of the Lord, the day itself must declare.

> It is further made evident from this writing of the apostle that the expression, "the coming of the Lord," does not mean death, from the fact that those sleeping ones had died but were not risen, and were yet waiting for the coming of the Lord: he therefore alludes to the personal revelation of Jesus Christ. It is manifest also that the apostle Thessalonian and the thought it might take place in their day. They were "waiting for the Lord," and they were in a state of anxiety relative to the dead; therefore, on that very account, Paul assures them that the saints must arise from among the dead before they, the living ones, could be taken up to meet the Lord in the air.

As the bright sunlight at the early dawn Dispels the darkness of some sleeper's room, So shall thy beams, O Resurrection Morn,

Pierce through the denseness of each Christian's tomb;

And, midst the shout of victory, Stern death shall set his captives free.

Selected.

WAS ST. PETER EVER IN ROME?

We subjoin, in a condensed form, the remarks of Father Gavazzi in a recent discussion of the above question, at Rome, between certain Evangelical Clergymen and an equal number of Roman Cauholic priests, and we do this for the reason that the discussion has attracted the attention of religious controversialists throughout the world. the raised ones? Be that as it may, Whether St. Peter was ever in Rome, "what we know not now we shall or whether we believe or disbelieve he know hereafter;" and whether any was, need not vex the spirit or disturb

the repose of conscience, so long as we | As to not compromising Peter, I have obey the sacred injunctions, to "live soberly, righteously and godly in this world," "to visit the fatherless and widows in their afflictions, and keep thyself unspotted from the world," and to love the Lord thy God with all thy heart, with all thy soul, and with all thy mind, and thy neighbor as thyself."

Yet, so far as the remarks of Father Gavazzi relate to matters of biblical history, we are led to believe that they will be both instructive and interesting to our readers.

The difference (argued Father Gavazzi) between the two parties, consisted in the difference of proofs and their appreciation of the proofs. Their adversaries accused them of bringing fulfill the prophecy of Christ, should only negative proofs; but the silence of the Bible on this point was a most positive and explicit proof. Thiers, in his History of the Consulship and Empire, makes no mention of Napoleon having been at Washington, in America—a proof that he never was there. The Acts of the Apostles are the true, authentic, official and detailed account of the development, progress and triumps of the Church and of the labors of the Apostles. St. Luke was inspired. He speaks of Peter having visited Lydia, Joppa, Samaria, Cesarea, Jerusalem, and cities of minor importance, and why did he not say he was at Rome also? Their adversaries suggest that the naming of the fact might have compromised Peter, but the danger was past when these Acts were written. "Let us not disguise it," "Peter is the principal figure of the Church; the voyage of Paul—a secondary one in comparison inspired writer be so partial as not even founded by Peter already existed in tion of injustice against St. Luke would should he have gone to labor in a field

too much respect for the Apostle to think that he would be afraid of martyrdom; nor, did Paul entertain such an opinion of him. It is, therefore, a positive proof that, as l'aul, while he was in Rome, did not mention Peter, Peter was not there. They defy us to find a prophecy alluding to the death of Peter elsewhere than in Rome. Here is one: Christ said to the Pharisees, "You will crucify some of my disciples." These words were addressed to the Jews, not to the Romans. Now, the Church says that Andrew and Peter were the only two who were crucified; all the others were stoned or decapitated. The crucifixion of Peter, to have been effected by the Jews. Now, the Jews in Rome had no such power. In Babylon, they were so powerful as to be allowed a high priest. In Babylon, then, that prophecy might have been accomplished, but not in Rome. Again, the method of crucifying Peter, with the head downwards, was a Parthian, not a Roman custom. The very mode of Peter's death, therefore, is a proof that it did not take place in Rome. Another erroneous assertion is that Peter could not have meant Babylon when he spoke of persecutions, as Babylon was not at that time subject to Rome. This is false. Eusebius says that the reign of the tyrant Nero commenced precisely with the subjection of the Babylonian provinces, and his persecution in those parts is a matter of history. Another proof that St. Peter was never in Rome is, that Paul wrote that he did not wish to build on a founis minutely described: why should the dation laid by another. If the Church to mention that of Peter. The accusa- Rome, why did St. Paul go there? why be too grave for Christians to admit. already plowed by another Apostle? I

ciples visit Rome? "No," you will say; "because the Bible does not say so." But Paul was sent to Rome by God, in order that he might there proclaim the Gospel. Our adversaries say we cannot fix the date of Paul's arrival. Now the coming of St. Paul coincides with the mission of the Governor Porcius Festus, and a certain date is to history what the lever was to Archimedes. The number of Jews in Rome was about six thousand among five million Romans. In the Babylonian provinces they amounted to four million, and were the true scattered sheep The missions were thus divided: James was sent to Ephesus, John to Jerusalem, Peter to Babylon; and Peter was faithful to his charge and remained in the East, and now you would destroy his fidelity by saying that he used the word Babylon as a metaphor. His words are these: "The Church which is with me in Babylon salutes you." Do you suppose that Peter would insult Rome, the seat of his Church, by calling her Babylon? What would his followers have said had he done so? "But why," say our opponents, "did not Babylon where Peter died proclaim the honor of his martyrdom? It was not until several centuturies afterwards that the pretension arose of St. Peter having died in Rome, and Babylon was then only a diocese in partibus infidelium. His fellow-laborer, St. Clement, the only contemporary wit- in the town in which I was staying. ness, does not say where Peter suffered; I was soon requested to address the he says he died in the presence of the children, and also to teach a Bible-Romam Governors. Now, these gov- Class of young men-both of which

will not deny that Peter had a great ernors were sent by Rome into the provpart in the foundation of the Church; inces. Again, they say that Cyprian but it was through his writings and the and Ireneus speak of the Cathedral of spreading of the doctrines by his disci- St. Peter. But by this is meant the ples. In 61, when Paul went to Rome, doctrine of Christ, and not a church. the Jews in the city did not even know Do not appeal to the glory of the Rowho the Christians were, and called mans, that is not affected by the comthem a sect. But did all the other dis- ing of St. Peter to Rome. They have St. Paul. Let them raise their heads. What can they ask for more?—the great evangelical glory of the Church, the chief doctor of the Church. would it signify if Peter had never been in Rome? Has not Christ promised to be always present with his Church in spirit? No, for these reasons, we deny the advent of St. Peter in Rome, taking the Bible as our guide. Our opponeuts bring forward traditions and a mass of testimony, which, being all subsequent to the first century, are like clouds to the sun. If, gentlemen, you have not the first century in your favor, millions of subsequent ones will count for nothing. In truth, all these testimonials are like brilliant soap-bubbles, which a child's breath will disperse. Traditions may sometime speak truly, but to be believed she must have reliable testimony. As the bible does not speak of Peter's advent in Rome, we evangelicals conclude that Peter was never here."-Mother's Magazine.

For the Visitor.

What I Saw at a Sunday-School.

Being from home with Brethren in an adjoining State attending meetings with them, and being idle a few hours between two appointments on Sunday, I attended a Baptist denominational Sunday-Schoo

and taught a Bible-Class at home; pline. and that I had called to see, hear and learn any good rule or discipline we had not at home, &c .- upon which I was excused both by the Superintendent of the School and the teacher of the Bible Class; and I closely observed all that trans-

In their general system of teaching and conducting the School I learned nothing whatever; but in their distributing "Tracts" among the children, (I also getting one,) I saw much to engage my mind. The title of the Tract was, "Two Pictures," though there were three pictures, but two being the same, they passed for one. The two represented Baptism by a backward immersion; the candidate standing in the water while the administrator immersed him backwards into the water; and at the bottom of the picture were printed all the passages of Scripture referring to Baptism-such as "Baptizing in the river of Jordan," "And coming up out of the water," "And they both went down into the water," and "Buried with Christ in Baptism," &c., &c .- with references to all the passages.

The other picture represented the Baptism of both an infant and an adult by sprinkling and pouring, with extracts from the Episcopalian prayer book and Methodist discipline at the bottom, instructing the priest or minister how he shall perform the rite, &c.; thus contrasting the different modes in Baptism, and showing the innocent child that the Scripture mode for Baptism is the backward immersion, and that

I declined to do, on the ground that sprinkling and pouring is the mode I superintended a Sunday-School of the prayer-book and the disci-

> Now, Brethren, is it not manifest that here the innocent child is taught both truth and error through the sense of hearing and seeing? and who, with but ordinary mind and observation, will fail to see what effect such teaching will produce in the mind of the innocent child? Do we not see that it will lay the foundation upon which the mind will develop itself into the faith of backward immersion, that we will fail ever afterwards to preach out of them, though we labor ever so faithfully with them?

> With facts like these before us, will some of our Brethren continue to oppose an effort on the part of the Brotherhood to counteract this pernicious influence brought to bear upon our youth? Do not our Brethren and Sisters, Fathers and Mothers see the need that something of a truthful character be presented to the eyes and ears of our children as aids in forming a true Scripture faith?

> I once preached a funeral sermon in a Methodist meeting-house, where against the wall on canvas was painted in large capitals-"SUN-DAY-SCHOOL, THE NURSERY OF THE CHURCH." Who will fail to see that such teaching is the nursery of such a church? And just so certain would such a system of teaching based upon truth be made the nursery of the TRUE Why not, then, have CHURCH. "Tracts" with pictures, not only representing the true mode of Baptism but also of meekness and plainness in all its angelic beauty and loveliness, with all appropriate Scripture reference, &c., &c.

> > D. P. SAYLER.

EXPLANATION.

please publish the following Explanation in the Gospel Visitor, and very much oblige the writer, and also many other Brethren and Sisters:

Having been called on, both personally and by correspondence, for an explanation of an insinuation which appeared in an article in the Christiah Family Companion, some time since, over the signature of D. B. KLEPPER, entitled "The nopardon doctrine repudiated."

In that article, after vainly attempting to extenuate his own guilt in the sin of fornication, he "wonders how I can reconcile my present views with my own case—as though I also am guilty of the same. insinuation of his against me has excited some curiosity in the minds of the Brethren who are not personally acquainted with me, and hence the necessity of the following Explanation:

It is a fact which is well known to a large majority of the members of the Church in this country, that my wife was married to a man before she was married to me. The result of that marriage is also well known to most members of the Church, from the fact that the case was carefully examined into by the Church at the time of our reception; and hence I would just state that Brother D. B. Klepper was a minislieve baptized us both. But not had cognizance of the case; there- he was

fore, this explanation is not neces-Dear Brother Quinter: You will sary to satisfy them. But there are many dear Brethren and Sisters who are living remote from here who know nothing of the facts in the case, and who, having read the article in the Companion in which Bro. Klepper makes the insinuation alluded to, are anxious to know the cause. The facts in the case are briefly as follows:

My wife's father (David Thomas) was a member of the Church of the Brethren, and emigrated to this country from Pennsylvania, locating in Washington county, Tennessee. By industry and frugality he acquired a very comfortable living. and reared a very respectable family, &c.

When my wife (Lavina) was about sixteen years old, she formed an acquaintance with and married a man who was an almost entire stranger to her. After the marriage he continued to live with her at her father's for some time, probably ten or twelve months, until a young woman in the country had an illegit. imate child by him, when he took her and left the country. Lavina got a divorce from him after he had run away with and probably married the other woman, (for it was afterwards ascertained that they were married.) He then, with the other woman, went west, and Lavina knew no more of him; so that whether he was dead or not she did ter in charge at the time, and I be- not know; but he was evidently the same as dead to her, having joined only Brother Klopper but the whole himself to a harlot; and "two, Church who had cognizance of the saith the Scriptures, shall be one case were perfectly satisfied; and flesh." "Know ye not," says the also Eld. D. P. Sayler, who was apostle, "that he that is joined to a traveling in our county at the time, harlot is one flesh;" so that really spiritually dead to her whether he was literally dead or not.

Nine or ten years after this occurred, I became acquainted with Lavina and married her, she not knowing anything of him who had thus shamefully treated her for about ten years.

We have been married and living together for about twenty-two years, during all of which time I have never heard of the man, and neither has my wife to my knowledge. In the immediate neighborhood of where all these events had occurred, and with which circumstances most of the old Brethren were familiar, my father-in-law 'being a member of the Church, and Lavina being reared up in the bosom of the Church, and D. B. Klepper being perfectly familiar with the case-all these facts being perfectly well known to most members of the Church, and made known to the others at the time of our application-I have been living in the same community eight years. Since I joined the Church I have been advanced from a private member, through all the different degrees, to the higest position in the Churchand all under the immediate supervision of Brother D. B. Klepper, the writer of the article alluded to, who was an Elder in the Church, from which high position he has. like Judas, betrayed his Lord and fallen by engaging in the heinous crime of fornication.

What I have herein written is done from a sense of justice to myself and the Brotherhood at large. I wish the Companion and Pilgrim to please copy, so that the Brethren and Sisters throughout the Church may know the true facts in the case.

Yours in love,

JESSE CROSSWHITE.

For the Visitor.

Salvation to the Uttermost.

In Jesus we have salvation to the uttermost. He saves all who come to him in his own appointed way. Those who consent to take him and him only have access to the Holiest, the Father. Whosoever persists in taking his own way of coming to God, cannot be saved. We have no scriptural assurance that He saves any who try to obtain pardon by doings of their own. It is our taking him as the appointed way to God and drawing near by that way that saves us. (John 10:9; chap. 14:6; Eph. 2:18.)

We have no scriptural assurance that we have obtained pardon till we come to the conditions of pardon, which are clearly set forth in the scriptures. I will now quote some scriptures for our proof of this:

Therefore, let all the house of Israel know assuredly that God hath made that same Jesus whom ye have crucified both Lord and Christ. Now, when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and Brethren, what shall we do? Then Peter said unto them, repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.—(Acts 2: 36–38.)

And when Paul plead his cause to the Jewish Sanhedrim, and declareth at large how he was converted to the faith, he said:

And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there, came unto me and stood and aid unto me, Brother Saul, receive thy sight; and the same hour I looked up upon and he said, The Lord of our Fathers hath chosen thee, that thou shouldest

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and shouldest hear the voice of his accepted with him. (Acts 10: 34-35) mouth; for thou shalt be his witness unto all men of what thou hast seen and heard. And now, why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord. (Acts 22: 12-16.)

One more quotation to prove this The apostle Peter, when speaking of the common salvation, held forth that water-baptism saves us. will try this. He says:

By which also he went and preached unto the spirits in prison, which sometime were disobeient, when once the long-suffering of God waited in the days of Noah, while the ark was preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us. (1 Peter 3: 19-21.)

Now, we do not contend that the efficacy is in the water, but in being obedient to the commandments. at the house of Cornelius some received the gift of the Holy Ghost before baptism; but that was an isolated case, to show that the partition wall was broken down between the Jews and Gentiles. When it was proven, and the apostles saw that to the Gentiles was granted repentance, they commanded them to be baptized. (Acts 10: 48.) Thus the words of the Savior were come to pass: And other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd. (John 10: 16.)

It appears that Peter was a little surprised when he heard that he should tell words to the Gentiles whereby they should be saved: Then Peter opened sons, but in every nation he that fear- the Lord. Then, if there is so much

know his will and see that Just One, eth him and worketh righteousness is

Here is salvation to the uttermost. Our blessed Savior said: And him that cometh to me I will in no wise cast out. (John 6: 37.) All that will come may come on the terms of the Gospel.

Paul says: If so be that the spirit of God dwell in you: now if any man have not the spirit of Christ, he is none of (Rom. 8: 9.)

I should not have enumerated so much on baptism and pardon as I have, but for certain reasons I was prompted to do so. Next is faith, knowledge and love. But, fearing I might crowd out some things that would be more useful, and, my sheet being full, I will close this piece.

P. MOOMAW.

Ross County, Ohio.

FAITH.

Faith is a subject agitated, spoken of and written upon more than any other one brought to the notice of the children of men, and probably has more definitions given it than any single word in the Bible. We are convinced that faith is very imperfectly understood by the masses of mankind. It is a subject that demands our attention, and one above all others that we ought to have a perfect knowledge of, for "without faith it is impossible to please God." Therefore, it is the master-wheel of the Christian religion, the great lever, motive power by which we are enabled to accomplish every good work in this world, and through it we are saved by grace. By faith we are justified. Faith is the beginning of every Christian service in the divine life, and a man not his mouth and said, of a truth I per- having the faith of the gospel cannot be ceive that God is no respecter of per- a successful laborer in the vineyard of contained in the scriptures is truth, and have the faith of the gospel. It beit will stand when all else shall fail.

faith of any profit. There are, then, faith be a living faith. Faith comes by hearing, and hearing by the word of God. Then a man's faith will be according to his education in anything, whether carnal or spiritual. If his teaching proceed from any particular sect, his faith will be the faith of a sect. and not the faith of the gospel. A man, then, in order to have a true faith, must have a true doctrine. He must hear gospel in order to have the faith of the gospel. How many now-a-days hear the gospel of Christ and build their all upon it? We fear but a very few of the children of men hear the gospel in its primitive purity, unadulterated by Methodism, Materialism, or some popular ism of the day. It is impossible, then, for men who do not hear the truth to know and believe it. But the Methodist says we are saved by faith alone. We would enquire, faith in what? Faith in Methodism? Then, if saved by faith in Methodism, what are we saved from? We must let Methodists answer, for Christ has never told us what faith in any set of men's theory would save us The best members of the Church from; but he has told us that an abid- are in the Sunday-school or have been .ing faith in his word, in all his precepts Dr. J. W. Alexander.

importance attached to the subject under and ordinances, and obedience to his consideration, the inquiry presents itself holy commandments, would save us from to us, what is faith? and we will, in the our sins and give us an inheritance in fear of God, endeavor to answer it in his celestial kingdom of glory. How the light of truth; and God's word many of us can of a truth say that we hooves us, as poor dying mortals who The apostle says, faith is the sub- must give an account of the deeds done stance of things hoped for, the evidence in the body, to examine whether we are of things not seen. There are different in the faith, or still clinging to some pet degrees of faith. There is a dead faith theory conceived in our youth. We and a living faith; a false faith and a have been educated in some religious true faith. A dead faith is of no prac- belief, and we must determine whether tical value to a man, neither is a false it is true or false. This duty devolves upon us individually and not on one two things of vital importance to a man: another. If we have received error for First, that his faith be true, founded in truth and believed it, it is an easy mat-God's holy word; and second, that his ter to come to the truth by hearing Christ's servants in the ministration of his word preach it. Would you ask me to whom you should go? I would say, go to the people who shun not to declare His counsel; who take God's word as the man of their counsel and the guide for their faith and practice; who teach the people, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, by dipping once into each name; who wash one another's feet after the example Christ has given them; who salute the Brethren with a holy kiss; who call themselves Brethren, but who are known by the denominational name of German Baptists. May the Lord assist you and all honest inquirers to come to the knowledge of the truth as it is in Jesus, that you may dwell in the light, even as He is in the light, and finally grant you your portion in the New Jerusalem, is the prayer of your unworthy servant.

W. H. H. SAWYER.

WALK WITH GOD.

evidence that he pleased him. He had cares and perplexities for a long series of years; but he kept his eye single to the glory of God; and God pleased to take him to himself. The example of Enoch is encouraging to every one that loves the Lord, for God is no respecter of persons. We live under a dispensation far more glorious than that under which Enoch lived. He looked through types and shadows to a Savior to come; and yet such was his blameless life that he was permitted to walk and talk with the Invisible three years. We, too, may walk with the Lord. But we must walk very carefully. We must keep a single eye. Jesus taught his disciples to pray, "Thy will be done on earth as it is in heaven." Have we not the ability, assisted by Him who says he is a present help in every time of need, to do God's will. Jesus will help us walk close by his side. Enoch walked by faith, not by sight. Many Christians walk too much by sight. We have in the Scriptures an example of walking by sight. Peter, when he walked to ward Christ on the sea, walked in part by sight. Perhaps when he started he had faith enough, but when he saw the waves, boisterous and rolling high, he forgot faith in Christ and began to sink. Then he cried, "Lord save or I perish." We learn from this that we must have faith in order to walk with God desire to walk with God and make no sacrifice. They wish to walk with him and have a proud heart. Our nature must be subdued and changed. We must be made lowly in heart before we can walk with God. We have very

But God talks differently: He says, Enoch walked with God, having the "My grace is sufficient for you."-Selected.

THE SABBATH-SCHOOL.

HOW CAN I INTEREST MY CLASS.

No teacher can expect a class to be interested in him until he is interested in that class. If he comes to Sunday. school because it is his duty to come, and takes a particular class because he has been asked to take it, "verily, he has his reward;" his scholars are in the Sunday-school because it is their duty to attend, and they are in his class because they have been so assigned. No love is lost or gained between such schol. ars or teacher. He will be disappointed, indeed, who supposes that children are to give him affection and confidence on general principles, because he is their Sunday-school teacher, while he has no special love for them, nor is moved by a particular desire for their personal welfare. It is not enough that he desires to do good to children generally, and would have all little ones to trust the blessed Savior; until he loves Willie Brown personally, and with all his heart longs to lead Willie Brown to Jesus, he is not likely to be loved by Willie Brown, nor to have Willie Brown willingly take his hand and be led by him. Yet many Sunday-school teachers, who wonder at their failure to interest their scholars, and are sure that the trouble is not their lack of love for children, have no affection for the individual members of their class, while they do not lack a certain love for children generally. They would love their scholars much to contend with—the world, the if those scholars were not just as they flesh and the devil. When we consider are; but while as they are, and while what we have to battle with, the "flesh" unloved by their teacher, those scholars says, "It is more than I can endure." are not likely to be very loving toward their teacher. "The ungrateful little mind and heart, if he would have it wretches," said a lady teacher, in bitter effective with those to whom it is recomplaint of her scholars: "they don't seem to have any idea how I love them " Until they are counted better than "ungrateful little wretches," children will not be very trustful and affectionate, whatever are their relations to those who wish them well.

Even when a teacher is interested in his scholars, it is useless for him to try to interest them in any lesson in which he is himself not interested. He may have won his scholars' hearts, but he cannot transfer their affections to what he fails to love. Many a teacher who loves his scholars and is loved by them, fails to interest them in Bible study because he lacks interest in Bible truth. Loving their teacher, scholars will give their thoughts to whatever he loves and asks them to love; but no tones of entreaty or command from him will induce them to examine and heed that for which he feels and shows no affection. No lawyer could hope to win a jury to sympathize with his client until he was himself in fullest sympathy with that client. The most effective advocates at the bar are always those who most thoroughly identify themselves with every cause they undertake. The first step of good lawyers in preparation for their argument before a jury, is to bring themselves to such a knowledge of their client's wrongs, and to such a tender ingly .- S. S. World. interest in his needs, as will possess them with an intense desire to aid their client and make them truly eloquent in his behalf. So, to prepare himself to plead the cause of the Lord Jesus before his class, a teacher must come into sympathy with the Savior, whom in a measure he represents; and the truth and weight of every word of our Lord's invitations or counsels which he reiterates should be felt in the teacher's own soul."

peated by him.

When, therefore, a teacher asks the question which is so many times asked . "How can I interest my class?" let him consider if he loves personally each scholar of that class, and has a message to each scholar which he is interested in and longs to talk about. If he does not love the scholars personally, let him think of them one by one, as he prays for each by name in his closet, remembering that for that child the blood of the Son of God was shed, and now angels in heaven watch in loving interest as the child is pleaded with and instructed by him whom God has brought to be his teacher. If, on the other hand, the teacher does love each of his scholars, and wonders that they whom he loves lack interest in the lesson he brings to them, let him study more prayerfully and intently that lesson himself until he is so full of its meaning and so possessed with the thought of its fitness to the scholars of his charge that he will come to them with a glowing heart and a burning tongue to tell them of that truth which is "able to make them wise unto salvatian through faith which is in Christ Jesus." Then, indeed, by the Divine blessing may we hope to win those who love him to the truth which he loves and preaches lov-

Bishop Thompson said: "If you would write your words in a book; if you would cut them on the lead with the stylet of iron; if you would drive them with chiscl and mallet into the rock; if you would send them down the ages and centuries and millenniums, aye, into eternity, write upon the young

Family Gircle.

HOW TO SHAPE OUR LIFE.

I press toward the mark .- Phil. 3: 14.

We very often miss the end of life by having no object before us. Our work is done with our eyes bandaged. We play blindfold with the world's evils, and accomplish, in consequence, but little good, or, at least, secure but feeble reforms. To eonquer, you must know you have a foe, and what and where and with what weapons to fight. Years ago-when we were a boy-a pupil in an old frame school-house by the foot of a hill to the south of the village, we went with a number of boys, one afternoon in winter, to have some sport. meadow was distant half a mile. light snow had fallen, and the company desired to make the most of it. It was too dry for snow-balling, and not deep enough for coasting. It did very well to make tracks in.

It was proposed that we should go to a tree near the center of the meadow, and that each one should start for the tree and see who could make the straightest track; that is, to go from the tree in the nearest approach to a straight line. The proposition was assented to, and we were all soon at the tree. We arranged ourselves around it with our backs to the trunk. We were equally distant from each other. If each had gone forward in the right line, the paths we made would have been like the spokes of a wheel-the tree representing the nave. We were to go till we reached the boundaries of the meadow, when we were to retrace our steps to the tree.

We did so. I wish I could give a map of our tracks. Such a map would not present much resemblance to the spokes of a wheel.

"Whose is the straightest?" said James Alison to Thomas Sanders, who was at the tree first.

"Henry Armstrong's is the only one that is straight at all."

"That's a fact," said James. "They look more like snake-tracks than straight lines."

How could we all contrive to go so erookedly when the ground is so smooth and nothing to turn us out of the way?" said Jacob Small.

"How did you come to go straight, Henry?" asked Thomas.

"I fixed my eye on that tall pine on the hill yonder, and never looked away from it till I reached the fence."

"I went as straight as I could without looking at anything but the ground," said James.

"So did I," said another.

"So did I," said several others. It appeared that no one but Henry had aimed at a particular object.

We attempted to go straight without any definite aim. We failed. So it will be with men forever who have no mark in view. General purposes, general resolutions, will not avail. We must do as Henry did: fix upon something distinct and definite as an object, and go steadily forward toward it. Thus only can we succeed.

Multitudes of Christians go through life without having led one single soul to Christ, and all because they never had a single aim to His glory.

REACH DOWN TO THEM.

A needed lesson in religious teaching and influence is well stated and illustrated by the Rev. W. M. Taylor, in the Sunday School Times:

The other evening a gentlemen told me that he went into the room where his son was taking lessons in singing,

and found the tutor urging the boy to their hands and their hearts too; and sound a certain note. Every time the lad made the attempt, however, he fell short, and his teacher kept saying to him "Higher! higher!" But it was all to no purpose until, descending to the tone which the boy was sounding, the musician accompanied him with his own voice, and led him gradually up to that which he desired him to sing; and then he sounded it with ease.

As I heard this simple incident described, I received a lesson from it in the winning of souls to the higher life that is in Christ, and I should wish to share it with the readers of The Sunday School Times. We must put ourselves in some respects upon a level with those whom we would elevate, if we would be successful in raising them. This is the great gospel law, and it has its most glorious illustration in the work of the Lord Jesus Christ himself.

In dealing with the young, for example, we must become ourselves young again in thought and feeling for the time, entering into their experiences, their difficulties, their occupations, and even in their amusements, if we would do them any permanent good, or lead them to the highest happiness in Christ. We must find out that which most deeply interests them, and descending to"that and entering into their interest, we shall, by the help of God, be able to lead them up more easily to nobler things. This is a different thing, however, from speaking childishly to a child. There is nothing which young people so soon discover and so bitterly resent as the effort to speak down to them in "baby talk." Everything like that is an offense. But then they see that one feels a genuine interest in what they delight in, and knows much about and favored suitor to the altar, "Jennie, it and loves it in its own place as much as it is a very solemn thing to get married." they do, then they give to such an one "I know it, father," responded the sen-

he may lead them to the Lord with

A prother in the ministry whom I knew and loved in Scotland, told me that one evening when a farmer's son had been sent to drive him home in a gig a distance of some six or seven miles, he got into conversation with the lad. He talked about the farm, the horses and the dog; then, by some subtle link of association, the subject was changed to that of the school. My friend soon discovered that arithmetic was the favorite study of the lad, so he asked him what he was doing in that.

"Oh," replied the boy, "I am in Profit and Loss." "Can you do all the examples in it?" "Yes; some of them were very hard, but I have done them all. I did the last to-day." "I think I could give you one in that rule that you could not do." "I doubt it. Let me hear it." "It is this: What shall it profit a man if he should gain the whole world and lose his own soul? Could you work out that?" "No," said the boy, as a thoughtful expression came over his countenance. "Nobody could do that one."

His confidence and affection having thus been won, our friend preached to him a little sermon full of love and pathos, which issued in his conversion to the Lord.

Two Sides to Every Difficulty.

Then Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of

"Jennie," said a venerable Camero. nian to his daughter, who was asking his consent to accompany her urgent

more solemn not to." Here is the very gist of a large portion of the right philosophy of human believing and human acting. A less intelligent maiden would have undertaken to reason away the paternal objections; to show convincingly that it was all a mistake; that in reality it was a very light and commonplace thing-merely a matter of course, to get married. The shrewd Jennie does no such thing-her perceptions are too clear; she accepts her father's statement of the solemnity of marriage in its fullest extent, and then turns the tables on him by reminding him of the deeper so!emnity of the other alternative.

There are few things in human life in which the arguments are, like the conclusions of mathematics and the handle of a jug, all on one side. Most doctrines and duties have to be decided by a balancing of conflicting evidence. It is not, therefore, enough that you have examined the considerations in favor of a thing, without having also weighed the testimonies against it; not enough that you discover grave difficulties in a case, till you also inquire whether there are not still graver difficulties in its opposite. It may be a very solemn thing to take a particular step, or to believe a particular doctrine, and yet a much more solemn thing not to. It is a solemn thing for a man, endowed with rational and immortal faculties, to take upon himself the responsibilities of a citizen, of a husband, of a parent, of an important profession or office; but if he has the qualifications, or the power of acquiring them, it is a much more solemn thing not to. The heavenly Master will not exact beyond the talents which He has entrusted to His stewards, but within that limit He makes rightful and rigorous exaction. and a good member of society upon

sible damsel, "but it is a great deal It would have been a serious business for the servant with the one talent to have traded with his lord's money, but it proved much more serious to bury it in the earth. We may fly to the desert to escape responsibility; but the act of so flying involves the heaviest responsibilities.

> The belief in the existence of a God has its difficulties, of which human wisdom finds no solution; but the denial of such existence is liable to all these objections and to innumerable others. Christianity has its difficulties, but the difficulties of infidelity are infinitely greater. There emerges no absurdity so monstrous as that which follows upon the assumption that the records of the Bible are a dream or an imposture; the vast structure of Christianity, which towers up amidst the glories of our modern civilization, is baseless. then, it is a solemn thing to believe in God, it is a much more solemn thing to be an atheist. If it involves a large power of faith to believe the Bible, it demands a much larger capacity of credulity to disbelieve it. In the pride of your intellect you may refuse to believe what your mother believed and become the victim of errors which your grandmother might have refuted.

EDUCATION IN EXAMPLE.

Education, according to the derivation of the word, and in the only use of which it is strictly justifiable, comprehends all those processes and influences, come from whence they may, that conduce to the best development of the bodily powers and of the moral, intellectual and spiritual faculties which the position of the individual admits of. In this just and high sense of the word, the education of a sincere Christian,

Christian principles, does not terminate evening before the Sabbath then spent with his youth, but goes on to the last by the families among which the Poet moments of his conscious earthly existence—an education not for time but for eternity. To education like this is indispensably necessary, as co-operating with schoolmasters and ministers of the gospel, the never-ceasing vigilance of parents; not so much exercised in superadding their pains to that of the schoolmaster or minister in teaching lessons of catechisms or by enforcing maxims or precepts, (though this part of their duty ought to be habitually kept in mind,) but by care over their own conduct. It is through the silent operation of example in their own well-regulated behavior, and by accustoming their children early to the discipline of daily and hourly life in such offices and employments as the situation of the family requires and as are suitable to tender years, that parents become infinitely the most important tutors of their children without appearing or positively meaning to be so.

It is related of Burns, the celebrated Scottish poet, that once, while in the company of a friend, he was looking from an eminence over a wide expanse of country, he said that the sight of so many smoking cottages gave a pleasure to his mind that none could understand who had not witnessed, like himself, the happiness and worth which they contained.

How were those happy and worthy people educated? By the influence of hereditary good evample at home, and by their parochial schoolmasters open. ing the way for the admonitions and exhortations of their clergy; that was at a time when knowledge was, perhaps, better than now distinguished from smatterings of information, and when subordination to wisdom. How was the in your child's presence about the fash-

was brought up? He has himself told us in imperishable verse. The Bible was brought forth, and after the father of the family had reverently laid aside his bonnet, passages of Scripture were read; and the Poet thus describes what followed:

"Then, kneeling down to Heaven's Eternal King,

The saint, the father and the husband prays; Hope springs exulting on triumphant wing,

That thus they all shall meet in future days : There ever bask in uncreated rays,

No more to sigh or shed the bitter tear; Together hymning their Creator's praise, In such society, yet still more dear,

While circling time moves round in an eternal sphere."

May He who colightened the understanding of those cotters with a knowledge of Himself for the entertainment of such hope, "who sanctified their affections that they might love Him and put His fear into their hearts that they might dread to offend Him"-may He who, in preparing for these blessed efforts, disdain not to use the most humble instrumentality, enable us, by our example and our lives to sow seeds for a like harvest .- Wordsworth.

FAMILY PRAYERS.

Take first the statement that unless our children are saved in early life they probably never will be. They who go over the twenticth year without Christ are apt to go all the way without him. Grace, like flower-seeds, needs to be sown in spring. The first fifteen years of life, and often the first six, decide the eternal destiny.

Give a child excessive meat diet and it will grow up sensual, and catechism three times a day and sixty grains in knowledge was more thought of in due each dose won't prevent it. Talk much

ions, and it will be fond of dress, not lesson a genealogical chapter, or about withstanding all your lectures on humility. Culture them as much as you will, but give them plenty of money to spend, and they will go to destruction.

But while we are to use common sense in every direction respecting a child, the first thing is to strive for its conversion, and there is nothing more potent than family prayers. No child ever gets over having heard parents pray for him. had many sound threshings when I was a boy, (not as many as I ought to have had, for I was the last child and my parents let me off,) but the most memorable scene of my childhood was father and mother at morning and evening prayers. I connot forget it, for I used often to be squirming round on the floor and looking at them while they were at prayer. Your son may go to the ends of the earth, and run through the whole catalogue of transgressions, but he will remember the family altar, and it will be a check and a call, and perhaps his redemption.

Family prayers are often of no use. Perhaps they are too hurried. We have so much before us of the day's work, that we hustle the children together. We get half through the chapter before the family is seated. We read as if we were reading for a wager. We drop on our knees, and are in the second or third sentence before they all get down. It is an express train, with amen for the first depot. We rush for the hat and overcoat, and are on the way to the store, leaving the impression that family prayers are a necessary nuisance, and we had better not have had any gathering of the family at all. Better have given them a kiss all round; it would been more acceptable to God and them.

Sampson's setting the foxes' tails on fire, or the prophecy about the horses, black, and red, and speckled, unless you explain why they were speckled; for all the good your children get from such reading you might as well have read a Chinese almanac. Rather give the story of Jesus, and the children climbing into his arms, or the lad with the loaves and fishes, or the sea of Galilee dropping to sleep under Christ's lullaby. Stop and ask questions. Make the exercise so interesting that little Johnny will stop playing with his shoe-strings, and Jenny will quit rubbing the cat's fur the wrong way. Let the prayer be pointed, and made up of small words, and no wise information to the Lord about things he knows without your telling him. Let the children feel that they are prayed for. Have a hymn if any of you can sing. Let the season spirited, appropriate and gladly solemn.

Family prayer also fails when the whole day is not in harmony with it. A family prayer, to be worth anything, ought to be twenty-four hours long. It ought to give the pitch to all the day's work and behavior. The day when we get thoroughly mad upsets the morning The life must be in the same devotion. key with the devotion.

Prayer for our children will be answered. My grandmother was a praying woman. My father's name was David. One day he and other members of the family started for a gay party. Grandmother said, "Go, David, and enjoy yourself; but all the time you and your brothers and sisters are there I will he praying for you." They went, have taken less time, and would have but did not have a very good time, knowing that their mother was praying Family prayers often fail in adapted for them. The next morning grand-Do not read for the morning mother heard loud weeping in the room below. She went down and found her | to ask your opinion. Would you advise daughter crying violently. What was the matter? She was in anxiety concerning her soul-an anxiety that found no relief short of the cross. Word came that David was at the barn in great agony. Grandmother went, and found him on the barn-floor praying for the life of his soul. The news spread to the neighboring houses, and other parents became anxious about their children, and the influence spread to the village of Summerville, and there was a great turning unto God, and over two hundred souls in one day stood up in the village church to profess faith in Christ. And it all started from my grandmother's prayer for her sons and daughters. May God turn the hearts of the fathers to the children, and the hearts of the children to the fathers, lest he come and smite the earth with a curse !- T. De Witt Talmage.

Advice of an Actress.

I was seated in the parlor of the hotel at B-, reading, when a lady hastily entered, and, addressing me, said: "What time shall you start for the theatre?" Then, glancing at my face, added: "Excuse me, sir; I thought you were one of our company."

It was Miss-, a celebrated actress, who was at the time an inmate of our house; and I said, pleasantly, "I never went to a theatre."

"What! she exclaimed, "have you not even heard Forrest, the great tragegedian?"

" No," I replied; "I was taught by tainly know all about it, and I would like even from their childhood, bright and

me to attend?"

The tragedienne's countenance grew pale and haggard, as she answered, with an expressson whose mournful seriousness haunted me long after, "Sir, if you have never been to the theater I advise you never to go!" and without another word she left the room. - Selected.

Youth's Department.

Little Folks Reforming Little Folks and Great Folks;

OR, HOW TO SAVE THE WORLD.

O'er the head of listening children, Christ his sweetest blessing gave ; Little hands may aid his mission, A dying world to save.

Children become Bible reformerseven little children! Why not? What is there to hinder their being missionaries of the cross, angels of mercy, imparting life and salvation, imitating Jesus, going about doing good, tract and Bible distributors, preaching by lives of godliness, exhibiting daily to all around a meek, humble, quiet, Christlike spirit? Suppose every little boy and girl was alive spiritually, on fire for truth and love, walking in all the commandments and ordinances of the Lord blameless-full of faith and the Holy Spirit-how soon would iniquity hide its deformed head, Satan fall as lightning, salvation go forth as the light of the morning, the earth blossom as the rose.

Are there no recorded examples of my parents to shun the drama. Some, little folks walking in white, unspotted however, whom I respect, say that I from the world? How was it with Mowas wrongly educated in this matter, ses, Josiah, little Samuel, John the and that if I should once visit the thea- Baptist, and Timothy? They grew up ter I should see my error. You cer- in the Lord, became wise unto salvation, shining lights. Let the lambs of every littlest of the "little ones?" Look and household be trained wholly for Jesus, in accordance with Bible truth, there will be comparatively little danger of their falling away, departing from simple faith in Christ-of losing the grace already bestowed, of becoming proud or vainglorious, conformed to the world, its follies and fashions. They will go on and on, mounting up, as on eagles' wings, rising higher and higher to the perfect day. Parents, has the Lord graciously given you sons and daughters-pledges of mutual love, angels of promise. "Lo, children are an heritage of the Lord; and the fruit of the womb is his reward. Happy is the man that hath his quiver full of them." (Ps. 1213:4.) Will you take these sweet cherubs at once to Jesus, to be washed clean in his atoning blood? " Take this child away," said Pharaoh's daughter to the mother of Moses, "and nurse it for me, and I will give thee thy wages." (Ex. 2:9.)

God makes no distinction between little folks and great folks touching gospel requirements, "Holiness to the Lord." What he says to one he says likewise to the other. If old folks are required to deny themselves all ungodliness and worldly lusts and live soberly and righteously, the very same is expected of the young folks. If the great folks are exhorted to do justice, love mercy, and walk humbly with God, all the time doing to others as they wish others to do to them, the very same exhortation is equally applicable to the "little folks." If those in mature life are commanded to be temperate in all things, (striving for the mastery,) laying aside every weight and the sin that doth so easily beset them-looking to Jesus every moment for grace and wisdom, can anything short of these same

see what saith the Lord? If it be said to those advanced in years "Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God," are not children, even little children, under solemn obligation to conform to the same heavenly precepts? Does the Lord tell old Christians to come out from the world, be separate, touch not the unclean thing?

The little Christian is bound to do the same to the very letter. One law and gospel for great folks, one law and gospel for little folks. It always has been so and it always will be so.

Again, God says to great folks, "Be ye holy for I am holy," " and without holiness no man shall see the Lord," and is not the same positive injunction enforced equally upon every little and girl without exception? Strange, marvellously, is it not, that any should embrace the false idea, (unscriptural, (that children, because they are children, may be permitted to do this evil thing and that evil thing, indulge in this folly and that folly, say things and do things morally wrong, diametrically opposed to the glorious gospel of the blessed God, with impunity? Alas! what has Satan done to blind the eyes and stop the ears of parents and teachers, ministers and people! "If the light that is in us be darkness, how great that darkness!" When we see children professing godliness, careless, thoughtless, foolish, fond of their former vain, trifling associates and pastimes, manifesting an unsubdued will and temper, neglecting the Bible, secret prayer, and other religious duties, what evidence have we that these children are indeed changed by grace—true disci-ples of the Lord Jesus? "By their requisitions be demanded of the very fruits ye shall know-them."-Selected.

Rews from the Churches.

Brother Crosswhite, of Tennessee, says: "We are decidedly on the increase in our Church (Cherokee) at present. We have added about forty to our arm of the Church since last fall."

Brother David Moser, of the George's Creek Church, Fayette Co., Pa., in a letter, dated June 8th, says: "Br. J. P. Hetrick was with us about the first of May, and held a series of meetings of about ten days, during which time there were ten added by baptism. All appears to be peace and harmony. There was an election held at our Communion for one Speaker and five Deacons, and the lot fell on Br. William Johnson for Speaker, and on Brethren John Williams, Ephraim Walters, John Sterling, Jacob Johnson, and Joseph J. Johnson, for Deacons.

Brother Mills Calvert, of the Brush Creek Congregation, Adams Co., Ohio, writes, under date of May 29th: "The Church is in pretty good spirits. have six applicants for baptism."

For the Visitor.

NOTICE.

All to whom it may concern:

The Church in which the District Meeting of the Northeastern District of signed. Ohio, in 1873, is to be held, wish to give notice through their periodicals that they have appointed W. Arnold, of Somerset, Perry County, Ohio, as Corresponding Secretary. Any person wishing any information on that matter can address him at the above-named office. The time and place of holding said Meeting will be announced through our periodicals in due time.

By order of the Church.

ELI STONER.

(Companion and Pilgrim please copy.) Hoover.

OBITUARIES

Died, in the Solomons Creek Congregation, Elkhart Co., Indiana, May 27th, 1872, Sister SUSANNAH DEARDORFF, wife of friend Peter Deardorff, aged 50 years, 9 months and 7 days. Funeral by the Brethren, from Heb.

(Companion and Pilgrim please copy.)

Died, in the Danville Congregation, Oct. 23d, 1871, CATHARINE, daughter of Solomon C. and Sister Laner Workman, aged 19 years, 1 month and 23 days. Disease, consumption. She bore her suffering patiently. She was a dutiful daughter, and beloved by all who knew her. Funeral services from John 5:28, by Brother John W. Workman.

When blooming youth is snatched away By death's relentless hand, Our hearts the mournful tribute pay Which pity must demand.

Yes, dear Katy, thou art gone, Gone the way of all mankind, And we're left to journey on, But we travel close behind,

CUTHBERT WORKMAN.

Died, in the Church of the Brethren, in Winona County, Minn., May 17th. 1872, Brother JAMES THACKERY, aged 54 years and 13 days. Disease, dropsey in the chest. Brother Thackery was born in the State of New Jersey. In 1835, he, with his parents, emigrated to Ripley County, Ind. Then, in 1855, he, with family and parents, (who were members,) in company with several families of the Brethren-the writer and family being among them-emigrated to Winona County, Minn. Bro. Thackery, with his now bereaved companion, confessed Christ and were received into the Church about a year ago. Since then his mind has been devoted to the service of God, they not being able to meet with the Church often, as he had been afflicted for the last two years, and especially the last two months. His sufferings were great, which he bore with patience and Christian fortitude, and passed away in full hope of a blessed immortality. He leaves a bereaved companion [second] with two children, and four children of his first companion. The funeral services were performed by D. Whetstone and the under-C. F. WIRT.

PERRY WALTER, only child of Bro. Peter C. and Sister Maria Hetric, was born Oct. 15th, 1871, and died May 31st, 1872, aged 7 months and 16 days. We stood by his cradle with tear-dimmed eyes and aching hearts and saw the dear little lamb breathe out his life into the hands of the blessed Savior, and with the same feelings of sadness we consigned his body to the grave, and now stand in expectation waiting to meet him in the resurrection morning. Funeral services from 1st Thess. 4:13, 14.
J. P. HETRIC.

Died, in Madison County, Ind., June 17th, MARY C., daughter of Br. Samuel and Sister Lucretia E. Duncan, aged S years, 4 months and 17 days. Obsequies conducted by George County, Ind., May 3d, 1872, Sister CATHA-RINE NEFF, aged 72 years, 9 months and 13 a multitude of neighbors and friends, from 2d days. She was indeed a Mother in Israel. She was the widow of Bro. Bastian Neff, who preceded her just two years and six months.

Funeral services by Bros. Daniel Bowman and Jacob Rife, from Rev. 14: 12, 13, to a large DAVID BOWMAN. congregation.

Died, in the Chippewa Congregation, Wayne County, Ohio, May 27th, 1872, Sister SUSAN R. COFFMAN, wife of Bro. Daniel Coffman, aged 47 years, 6 months and 22 days.

The deceased leaves seven children, the youngest seven years old. She was ill only 28

hours-sickness, cholera morbus.

Funeral occasion improved to a large congregation from Matt. 24: 42.

E. L. YODER.

Died, in Centerview Church, Johnson County, Missouri, June 2d, 1872, Brother ADAM MI-CHAEL, aged 47 years, 7 months and 17 days. He was a faithful member about 20 years. He was resigned to the will of God, leaving behind an affectionate wife, [who is a Sister,] and seven children and many friends to mourn their loss. He was afflicted much for about three years, which he bore with great patience.

Funeral services by the writer and Daniel

T. Arnold, from 1 Peter 1:24.

THOMAS J. ALLEN.

(Companion please copy.)

Died, in the Augwick Congregation, Mifflin County, Pa., May 17. 1872, Br. JOHN MOIST, aged 69 years, 3 months and 27 days.

He had several diseases during his illnessthe last of which was dropsey. He leaves a widow but no children. He bore his sickness for seven weeks, when death put an end to his sufferings. He died on Friday and was buried on Sunday.

Somewhat a coincidence is, that his father, mother, a sister and two brothers, all died and were buried upon the same days of the week, but at different times.

Funeral services by Brethren John G. Glock and Peter S. Meyers, from 2 Cor. 5: 1, 2.
Solomon W. Bollinger.

Died, in the Cherry Grove Congregation, Carroll County, Illinois, May 14th, 1872, our beloved Brother JOHN WOLF, aged 44 years, 5 months and 29 days. Disease, inflammation of the bowels.

Within the space of six weeks has this arm of the Church been deprived of five of its members, among whom was my own dear father. But we do not mourn as those who have no hope. Brother Wolf was a ministering Brother, and, although not gifted like some, he was always willing to do his duty—never ceasing to warn the people. He was one that stood by the bedside of the writer's dying father, and his remarks were: "Prepare to meet thy God." Who thought that he would so soon follow? He will be missed by the Church and his family. He leaves a sorrowing companion and six children to mourn their loss, which we hope is his great gain. He preached sermons on his deathbed-such as he never preached when well. His companion was deprived of the privilege of seeing him buried on account of having the erysipelas in her face-her eyes were swollen shut.

Died, in the Nettlecreek Branch, in Wayne | It was the most solemn funeral I ever witnessed. Kings, 20th chapter and latter clause of the 1st verse. "Thus saith the Lord, set thy house in order, for thou shalt die and not live,

> Died, also, in the same Congretion, May 10th. 1872, our beloved old Brother JOHN SPRO-GLE, aged 74 years, 3 months and 25 days.

> Oh, how sad to think that our old Brother and Sister are with us no more-as his companion preceded him too weeks to the spirit land. He remarked, when she lay a corpse, "there mother lies in that corner, and soon I will lie in the other." It seems that our old Brother knew [although deprived of the right use of his mind] that his days were short on earth, yet we rejoice to know that he was faithful to the end. It is said that he delivered a good sermon and prayed for his companion before she died. May those whom he admonished in his early days, and who have not yet repented, take warning ere it shall be forever too late. And may we, as "Pilgrims" on our way to Zion, try to live faithfully, that when we have to leave this world we may be so happy as to meet our old Brother-for we feel assured that he has gone to rest. The funeral occasion was improved by the Brethren from Rev. 14:13, to a very large concourse of people-the largest funeral I ever attended. MARY ESHELMAN.

> Died, November 28, 1871, in the State of West Vinginia, Preston Co., PETER FIKE, aged 77 years and 25 days. This Brother was living in the German Settlement Congregation of the German Baptist Church, of which he has been a consistent member for 52 years. He was married to Magdalene Arnold, daughter of Eld. Samuel Arnold. He left a widow and ten children to mourn their loss; but we hope our loss is his great gain. Four of his sons and six daughters are members of the German Baptist Church. They are all married, and all their companions are also members except one. The oldest son is an Elder, the two next sons are Visiting Brethren, and the youngest son is a Minister in the second degree. He left 79 grand-children, of which 61 are living, and nearly all who have come to years of discretion are members of the Church. One of them is a Minister in the first degree, and one a Visiting Brother. There are 32 great-grand-children, all small, of which 30

> are living.
>
> Funeral by the writer, from Rev. 14: 13, to a

large concourse of people.

SOLOMON BUCKLEW. (Companion please copy.)

Died, in Falling Spring Church, April 5th, Sister ANNA REBECCA GOVE, aged 24 years and I month. Funeral services by Eld. Henry

Koonts and the writer.

Sister Gove was the daughter of Bro. Christian Deardorf, deceased, of Franklin county, Pa. She was prostrated for about five weeks, but bore her affiction throughout her illness as becometh the saints, with such patience as is rarely found, and in much assurance. Her relatives have lost a kind friend, her husband [John S. Gove] an affectionate wife, and the Church a consistent and praiseworthy member. Although she was young in years, she was rich in faith, hope and love.

JOHN ZUCK.

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GOSPEL VISITOR,

A MONTHLY PUBLICATION.

EDITED BY

HENRY KURTZ AND JAMES QUINTER.

VOL. XXII. AUGUST, 1872. NO. 8.

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MINUTES.

We still have a number of Minutes of last A. M. on hand. The German are also printed now. Price of English or German, single, 10 cents, and 50 cents per doz.

All orders for Minutes or either of the papers, with money, should, in all cases, be sent directly to the publisher.

PUBLISHER'S NOTES

We have been short of Hynn Books again these two months, and have at this time a number of orders on hand which we cannot fill till another edition is ready. We know these delays are an annoyance to our friends, but they are unavoidable on our part.

We have also been later than usual with several issues of our papers, but intend to be up to our regular time hereafter.

We still have a number of back Nos. of the Gospel Visitor and Farmers' Monthly of the present year, and repeat our offer made in the July No. We want to close out our old stock by the end of the year. As we propose to give away the one-half, it is nare chance to procure a full volume for half price. We appeal to our friends to help us. We need money to carry on our business, and if we can close these out now it will be a great benefit to us. A dollar is but a small sum to pay for two periodicals in a year. You will get your money back in useful knowledge. Subscribe now, before you forget it.

Should any who send for papers or books fail to get them within a reasonable time, they will please inform us without delay, and if the fault is ours we will make it right.

To the Brethern and Sisters: As the Fall is approaching and Communion Meetings will be held in many Churches, we shall be pleased to publish any announcements that the Brethren may see proper to send us. They should reach use one week previous to the first of the month on which the paper is dated. Obituaries we shall also gladly publish, and we ask the friends to send them to us as soon as they conveniently can,

Our Correspondence and Church News Departments have been small during the Summer months, and as the busiest season is about over, will the friends communicate whenever convenient? We all feel better when we hear frequently from each other, and of the prosperity of the good cause.

MASONTOWN, FAYETTE Co. PA. July 29th. 1872

Bro H. J. Kurtz:

Please notify the Brethren through the Gospel Visitor that the Brethren comprising the Georges Creek congregation, (the Lord willing) will hold their Love Feast at the Grove Meeting House on the fourteenth (14) and fifteenth (15) of September, 1872. An invitation is extended to the Brethren in general to be with us and especially those of the Ministry.

By order of the Church.
William Johnson, Clerk.

THE GOSPEL VISITOR.

Vol. XXII.

AUGUST, 1872.

No. 8.

NEEDLESS FEAR.

Then were they in great fear, where no fear Ps. 53: 5.

Fear is a natural passion of the human heart, and was designed for wise purposes, and is often appealed to by Christian instructors us therefore fear," says Paul, "lest a promise being left us of entering into his rest, any of you should seem to come short of it." (Heb. 4:1) "Be not afraid of them that kill the body," said our Lord, "and after that have no more that they can do. But I will forwarn you whom ye shall fear; fear him which after he hath killed hath power to cast into hell; yea, I say unto you, fear him." (Luke 12:4.5)

But while fear, awakened by proper objects and on proper occasions, is designed to promote our welfare and enjoyment, it is often awakened by objects which should not awaken it, and it is then productive of unnecessary pain and results in evil rather than good. When we were a boy we were returning one night after midnight from our work in the iron mill, and passing along the road where there were lying a number of cattle we were much scared by seeing what appeared to our excited feelings an animal of an enormous size. We ran as fast as we could, fearing we would be swallowed up by the monster; but our fears were needless, as the danger was only imaginary. The moon was shining, and the object at which we were affrighted ter, "I see a man or woman early was the enlarged shadow of an ani- old with anxiety, and with a face

mal, and not an animal itself. This conclusion we came to in after life, in reflecting upon the scare we experienced, when our mind was more capable of tracing effects to their proper causes than it was when the circumstance occurred. In this way we often undergo much needless fear because we think there is danger when there really is none. And our ignorance of the cause of our fear arises from the fact that our fear prevents us from searching into the nature of the cause that produced our fear, or from the want of information necessary to make us acquainted with it. Many go on through life thinking they have seen a ghost, and are miserable from the fright experienced, whereas, had they examined into the cause of their alarm, they would have found it to be only a shadow, or something not any more dangerous. By exercising a little more courage than is often done, a great amount of trouble connected with and produced by awakened fears would be avoided. Instead of running away from the object that has frightened us, and enduring the horrible feelings of the scare, we should go up to it and examine it carefully and calmly, and most likely we shall find nothing dangerons connected with it. It very often happens that the needless fears that cause much trouble and anxiety of mind are altogether imaginary.

"Whenever," says a certain wri-

deeply lined with care, I think of opposition to be encountered and certain words which deserve infin-overcome, the yoke of Jesus was itely better than to be printed in found to be easy and his burthen letters of gold; and I wish that light. such a one, and that all I care for, magnified crosses have hindered were numbered among the people many souls from entering upon a who have a right to take these Christian life, and consequently words for their own: 'Be careful have kept them out of heaven. for nothing; but in everything, by prayer and supplication with thanksgiving, let your requests be made known to God. And the peace of fear was. The peculiar state of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Every strong apprehension of an object is, to a certain extent, the approaching of that object to the soul. And as fear makes the evil that is feared present to a man, in respect of its trouble, before it can be present in respect to its existence, we should not permit our imagination to create objects to affright us when no such objects really exist.

Then were they in great fear where no fear was. This will often apply to persons when impressed with the necessity, and when contemplating the commencement, of a Christian life. A troubled and agitated mind will greatly magnify the difficulties attendant upon such an undertaking. In the distance they will look like insurmountable obstacles. The weakness and timidity of the trembling sinner may be so great as to make him feel inadequate for the work before him. The cross may be so magnified as to make it appear too intolerable to be borne. And in this way much needless trouble is experienced; for when the attempt is made to take up the cross and to

Exaggerated troubles and many in the earliest stages of Christian experience it may be said, Then they were in great fear where no mind that persons are in at this time gives to satan a very good opportunity for him to hold his magnifying glass before them, and thus too often succeeds in his malicious design of keeping sinners away from Christ.

And so it is with the trials of Christians. These often appear in the future to be much larger than they are really found to be when the Christian meets them. Indeed, prospective difficulties in the pathway of the Christian often entirely disappear when he comes to the place of meeting them. We have a very striking illustration of this in the gospel history of our Savior's resurrection. At the end of the Sabbath some of the female disciples of Jesus went to the tomb of Joseph to do honor to their crucified Lord. They designed to embalm his body; and in order to do this it was necessary for them to enter the sepulchre. A great stone had been put upon the door of the grave of Jesus. While the devoted friends of the Savior were on their way to the sepulchre, they saw in prospect a great difficulty in the way of accomplishing their pious purpose, and come to Christ, the difficulties feared said one to another, "Who will roll are found to be much less than was us away the stone from the door of anticipated, and though there was the sepulchre?" But these fears

were needless. God had sent an emergency. Death possessed angel from heaven who rolled away the stone from the door of the grave; and what the devoted friends of our Lord feared would be an insurmountable obstacle in their way of sacrificing love proved to be no hindrance whatever to them.

In tracing the history of churches and of individual believers we find that in a great many instances dangers appeared in prospect, and appeared, too, so formidable as greatly to alarm and discourage the faithful; but when the time came and they met the threatened danger, that danger was greatly diminished and often altogether removed.

It has often happened that far greater trouble would have been had believers neglected their duty than was endured by a faithful performance of duty. Some have had considerable trials in prospect in regard to the duty of public prayer; but when they resolved to discharge faithfully that duty, and undertook it in the strength of the Lord, much of the difficulty which had been feared they did not find. So, more or less, in the performance of all the labors prompted by Christian love or enjoined by Christian authority the trouble feared will be altogether removed greatly diminished.

Believers, sometimes not possessing the strongest faith or the brightest hopes, or being constitutionally disposed to fear and despondency, have thought it would be a difficult thing for them to give up every worldly object and enter the valley of the shadow of death. But, when the time of their departure arrived, they found the grace of God, according to the promise, sufficient for the

terrors to them. He became transformed, and they recognized him as a messenger. And after many fears and doubts they obtain the vic tory over death, and can say, in the expressive language of Cotton, in his Vision of Religion and Death:

I view'd the change in sweet surprise; And oh! I panted for the skies; Thank'd heav'n that e'er I drew my breath, And triumph'd in the thoughts of death.

The subject suggested by the words of the Psalmist is one of great importance. Christians have suffered much trouble and lost many a blessing; because of apparent difficulties in prospect they have been hindered from going forward in the path of duty. Whereas, had they possessed more courage and more confidence in God, and gone right along in the course that duty pointed out, they would have found but little of the trouble anticipated.

Christians, do not be deceived or discouraged or hindered from a faith. tul discharge of duty by imaginary dangers. Whatever God commands, that without hesitation do. Though you may have a mountain on either side of you, and, apparently, formidable obstacles before you, fear not. "Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth;" and you shall see the salvation of God in your deliverance from all evil, and in your complete triumph over all your foes. Let it not with truth be said of you, "Then were they in great fear where no fear was."

J. Q.

THE WONDERS OF THE JEWISH account of the dimensions of these TEMPLE.

And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are here.

Mark 13:1.

What manner of stones were these? was a question asked one of the Bible students or class by the teacher. The answer was given from Josephus as follows: "The stones were white and strong, and the length of each was twenty five cubits; their height was eight and their breadth about twelve;" which Dr. Clark reduces to 50 feet long, 24 broad and 16 thick. But as the scholar is himself a mechanic. builder and archiect, he concluded there must be some error in the dimensions here given. As 50 feet would be too long to be placed between windows and doors, and 16 feet too high to be underneath, while 24 feet would be entirely too thick for any wall in the building of a house, no matter how large it might be. As this was not the temple built by Solomon, that was entirely burnt and demolished Nebuchadnezzar. Neither was it that rebuilt by decree of Cyrus under the directions of Zerubabel and Joshua the high priest, in the time of Ezra and Nehemiah; for that one was pulled down, enlarged and rebuilt by Herod, according to Josephus. (Art. B. 15, ch. 11.) And as he was born but 46 years after it is related to have been finished, and he himself was in it and present at the time of its des truction by the Romans under Titus, he ought to know whereof he speaks. But, in the absence of any scriptural testimony to sustain him, we are at liberty to doubt his unreasonable as collated by Brown.

stones. That they were extraordinary is implied in the expression—see what manner of stones; yet, I think it is certain they were not as large as he describes them. The impossibility of handling and putting in place stones of such dimensions is proof sufficient-to say nothing about the utter impossibility of conveying them from the quarry to the building. It is true he says Herod got ready a thousand wagons to bring stones, &c., but how can one stone 50 feet long, 16 thick and 24 broad, weighing several hundred tons, be put on a thousand wagons. The thing is incredible. He says: "The largeness and fine workmanship was a surprising sight to the spectators, to see what vast materials there were, and with what great skill the workmanship was done." This is proved from the expression, see what manner of stones; but the dimensions given are fabulous. He closes his account thus: "It is also reported that during the time that the temple was building it did not rain in the daytime, but that the showers fell in the night, so that the work was not hindered. And this our fathers have declared unto us; nor is it incredible, if any one have regard to the manifestations of God. And thus was performed the work of the rebuilding of the temple." As already said, Josephus being born 46 years after the finishing this temple, he no doubt may have heard some of the workmen repeat this fact.

While on the subject of the temple, I will, for the benefit of the general reader, give an account of the first temple built by Solomon, taken from the account given in the Bible,

The preparations for this temple | feet high, that the people might, were immense. David and his princes set apart for it 108,000 talents of ing by the priests. This court had gold and 1,017,000 talents of silver, amounting together to about 939,-299,687 pounds sterling, equal in our money to \$1,696,498,435, more than our national war debt. This, gold and silver in weight would be 46,000 tons. This may seem extravagant as the dimensions of the stones given by Josephus, but it is the account of the Bible, which admits no scruple. About 43,000 men, Hebrews and Canaanites, were employed in building it. Everything was made ready before it came to the spot, where nothing remained to be done but to join the materials; yet it was seven years in building. It was erected on Mount Moriah. The top of the hill was enclosed by of shelter and of prayer to the serva wall. Into this there was an en- ing priests. On each side of its entrance on every side, besides one trance was a pillar about eighteen towards the southwest for the royal cubits high and twenty cubits in family-the members of which, by circumference, adorned with chapa raised way, called the gate of ters and about two hundred pome-Shebbelreth, came to their place in granates. The one was called lathe corvert of the Sabbath. The chin, (stability,) and the other east gate was called Sur; the south Booz, (strength). Passing through gate was called Asuppin, because it this porch, you entered the sancseems there the Levites convened to tuary or holy place, which was forty receive their directions; the gate cubits in height, twenty in breadth, Parbar was at the northwest of the and thirty in height, at the west end temple. At the side of every gate of which stood ten golden candleand at every corner of the court sticks on the south side, and on the houses were erected. Into this north ten tables, with twelve loaves outer court every clean Hebrew or of shew-bread on each; and in the proselyte of the covenant might middle, between them, stood the enter. In our Savior's time there golden altar of incense. In this was a court of the Gentiles without apartment, too, were lodged the silthis. In the middle of the outer ver trumpets and the standards of court, but nearer to the west end, weights and measures. Passing there was a court for the priests the sanctuary, lengthwise, but some and Levites, stretching in an oblong rated by a fine vail and a two leaved direction from east to west, sur- door of olive-tree, was the Oracle or rounded by a low wall of about four Most Holy Place, into which only

over the top of it, see what was dotwo entrances: one on the north side and another on the south. In this court, just before the east end of the temple, stood the brazen alter, twenty cubits long, as many broad, and ten high, and the brazen sea and lavers; which brazen work was cast in the clay-ground near Succoth and Zaretan. The temple, properly so-called, stood from west to east, near the west end of the court of the priests, and had its sole entrance on the east end. First, you came to a porch twenty cubits from north to south, and ten from east to west, and one hundred and twenty in height. This served as a steeple to adorn it, and was a place

the high-priest might enter, and thirty years in its glory, when Shisally dark. The sanctuary had narwindows of the sanctuary were suppose, the priests' chambers were built on the top of the temple, the windows might be low.

entered it, to take up its rest over the Ark, between the chernbim. It was dedicated with solemn prayer by Solomon, by seven days of sacred feasting, and by a peace-offering of 20,000 oxen and 120,000 sheep, to consume which the boly fire came down from beaven. The temple service consisted of seraphims, songs, prayers, &c (1 Chron. 22, 26, 29; 1 Kings 6: 8; 2 Chron. 3:6.)

that only on the day of atonoment. hak carried off its treasure. (1 It was a square of twenty cubits Kings 14.) Under Jehoram, Ahaevery way. Here stood the Ark ziah and Athabiah, it was much dewith its furniture; and Solomon cayed; but Jehoiada and Joash made two new cherubims of olive- repaired it. Soon after Joash robtree, which overshadowed the two bed it of its treasures, to give them golden ones, and stretched their to Hazael, king of Syria. (2 Kings wings the whole breadth of the 12; 2 Chron. 24.) To procure the house. The walls of the house assistance of Tiglath-pileser, the were reared with alternate rows of Assyrian, Ahaz presented him with fine cedar-wood and hewn stone, the treasure of the temple. He reprobably polished marble; and the moved the brazen alter, and put an inside was carved with figures of idolatrons one in its place. He recherubim and palm-trees; and the moved the brazen sea from off the whole inside-floor, walls and roof- oxen, and the brazen lavers from off was overlaid with gold. The Oracle their pedestals, and placed them on had no windows and was perpetu- the ground. He also broke many of the sacred vessels and shut up row windows opposite each other. the temple. (2 Chron. 28; 2 Kings Of the ninety priests' chambers, of 16.) Hezekiah repaired it, and made three stories, thirty in each were such vessels for it as were wanted; built on the wall of the temple. The but in the fourteenth year of his reign he was obliged to rob it of its placed very high; but if, as some wealth to give to Senacherib. (2 Chron, 29; 2 Kings 13.) Manasseh reared alters to the host of heaven in the sacred courts, but afterwards About eleven months after the restored the true worship of God building was finished, and just be- Josiah, his grand son, further purged fore the fast of tabernacles, the the temple, and replaced the Ark of temple was furnished with the Ark God in it. (2 Kings 21 and 22; 2 and other sacred intensils, and the Chron. 33 and 35) And, according Schechinah or cloud of Divine Glory to the chronology, about the year A. M. 3398, Nebuchadnezzer carried away part of the sacred vessels to Babylon, and about seven years later he took away others; and, at last, in 3416, he entirely burnt and demolished the temple. (Ezek. S and 24; Jer. 3.)

Thus was consigned to ruin that most grand and magnificent structure, upon which was lavished four thousand six hundred and ninetysix millions, four hundred and This temple remained but about ninety-eight thousand, four hundred

and thirty-five dollars in gold and build it anew. In about nine years silver, besides the immense amount he finished the principal part of it; of produce Solomon gave king but forty-six years after, when our Hiram in exchange for materials, Savior had begun his public minis-&c., &c. About A. M. 3469, amid try, it was not quite finished; nav, the joy of some and mourning of till the beginning of the rumous others, it, by order of Cyrus, began wars, they still added to its buildto be rebuilt; and, notwithstanding ings. This is the tempte to which much hindrance, was finished in our Savior came, and is the one to about twenty years, and solemnly which the disciples called his atterdedicated to the service of God. tion, saying, "Master, see what The Persian king's decree seems manner of stones and what buildings to order its height to be sixty cubits are here," and was really the third and its breadth to be sixty, which temple built was but half the height of that Josephus describes this temple as built by Solomon. The account follows: "It was built on a very seems to be a little confused: the hard rock, in which the foundations exact dimensions are not clearly cer- were laid with incredible expense. tain. The second temple, built un. The temple itself was sixty cubits der the direction of Zerubbabel and high and as many broad. But in Joshua the high priest, wanted, as the front Horod added two wings or the Jews say, five things which shoulders, each of which, projecting were the chief glory of the former, twenty cubits, made the whole namely, the Ark and its furniture, length of the front a hundred cubits, the Schechinah or cloud of Divine and the breadth as many; and the Presence, the Holy Fire, the Urim gate was seventy cubits high and and Thummim, and the Spirit of twenty broad, but without any Prophecy; but the want of these doors. The stones were white marcould hardly be the reason of the old ble, twenty-five cubits in length, men's mourning when they saw the twelve in height, and nine in foundation laid; but I think the breadth-all polished and unspeakacause of the old men's sorrow was bly beautiful. Instead of doors, the occasioned by the disparity in the gate was closed with vails, flowered dimensions and just fears that it with gold, silver, purple, and ever would never attain to the glory of thing rich and curious. At each the former one reared by the wisest side of the gate were two stately and richest king.

faued it, stopped the daily sacrifice, clusters of grapes curiously wrought. and erected the image of Jupiter, The whole enclosure was about a his chief idol, on the altar of burnt furlong square, surrounded with a offering; but about three years high wall of large stones, some of after. Judas Maccaens purified it and them above forty cubits long, and restored the true worship of God all fastered to one another with To gain the affection of the Jews lead or iron Where the wall was and humor his own pride, Herod the raised from the bottom of the adja-Great, about A. M 3987, began to cent valley its height was above

pillars, from which hung golden for-About A. M 3837, Antiochus pro- toons and vines, with leaves and the inside of this high wall, round thirty cubits high and fifteen broad. about were erected the three fine The Umim it seems had a separate galleries; the narrowest about court, and was entered by the east thirty feet wide and fifty in height; gate, which was overlaid with Corinbut the largest, which was between thian brass. Within this third enthe other two, was forty feet wide closure the court of the priests was and one hundred feet high. These separated from that of the people galleries were supported by one by a low wall. Here stood the hundred and sixty-two pillars of marble, each about twenty-seven feet in circumference. The wall of this enclosure had four gates towards the west, and one towards each of the other three quarters. Solomon's porch was at the east gate of the temple called Beautiful. (Acts 3: 2-11.) The piazzas and court were paved with marble. Within this enclosure and near to the galleries was a second, surrounded with a flight of beautiful rails and with stately columns at proper distances inscribed with mottoes prohibiting the Gentiles and unclean Jews from proceeding any farther. This enclosure had one gate on the east side, three on the south, and as many on the north, placed at equal distances. Within this a third enclosure surrounded the temple and alter of burnt-offering. Its wall had a flight of fourteen steps on the outside which hid a considerable part of it; and on the top, quite round it, had a terrace twelve feet broad. This enclosure had one gate on the east, four on the south, and as many on the north, at equal distances. At the inside of each gate were two large, square chambers, thirty cubits wide and forty high, supported by pillars of twelve cubits in circumference. On the inside, except on the west side, there was a double flight this should occur: it is well known of galleries, supported by a double that long ago it has been verified to

three or four hundred cubits. On row of pillars. The gates were alter of burnt offering, which was of hewn stone, forty cubits broad and fifteen in height, and the lavers and the temple, properly so called. The wall of the temple and its roof, being covered with gold on the outside, made a glorious appearance when the sun shone on it. Herod solemnly dedicated this his new temple. It had not stood much above seventy years when the Jews made a fort of it during the siege of

> This is the temple to which the Savior came, and out of which he drove them that bought and sold therein, and where he overthew the money-changers' tables. It is the one of which his disciples said to him, "Master, what manner of stones and what buildings are here." "And Jesus answering said unto him, Seest thou these great buildings? There shall not be left one stone upon another that shall not be thrown down." The Jews having made it a fort during the siege of Titus, after it had been polluted with murder and every other wickedness, it was, to the extreme grief of Titus, the Roman general, burnt to the ground. To confute our Savior, who had said one stone shall not be left upon another - but this is easier said than done. The Savior did not say at what particular time

the letter. Julian, the Roman Em- | netic forces of the system, and any peror, in concurrence with the Jews, twice attempted to rebuild it about A. D. 390; but earthquakes and flames of fire dispersed their materials and killed many of the workmen.

At present, there is a mock temple on the southeast of Jerusalem, whose court is five hundred and seventy paces long and three hundred and seventy broad. In the middle, where it is supposed the Holy of Holies stood, there is a Mohamedan Mosque. To this the the Mohamedans pay great veneration; but no Jew nor Christian dares enter this court under pain of death or of redeeming his life by becoming a Mohamedan.

Remarks in a forthcoming article. D. P. SAYLER.

For the Visitor.

BEAUTY, HEALTH AND HAPPI-NESS.

The way to be beautiful is about as easy as the way to be happy. It depends, likewise, about upon the same conditions. No simply external surroundings will make any one happy; neither will outside appliances alone make any one beautiful. It is a false notion to suppose that the application of cosmetics to the face will cause it to glow with beauty. The fountain of beauty lies deeper than the skin-the proverb .that "beauty is only skin-deep" to the contrary notwithstanding. Beauty is an emanation of cheerfulness and good-feeling. It depends upon a determination of the magnetic forces to the surface of the exquisite touch of beauty and lovebody, especially to the face. The liness; whose eye is expressive be-

one can determine these forces to the surface by summoning the energies of his mind and give his attention to it. Cares and perplexities of life concentrate these energies upon the vital organs within, to the disparagement of the capillary circulation, inducing paleness, languor, disease and premature death. Look at the melancholy man: his countenance dull, his eyes cheerless, his heart beating under a load of imaginary evils, his mind overwhelmed with a cloud of gloom, sending no stimulus from the brain to the digestive organs! His beauty of countenance lies blighted like a flower by the frosts of approaching winter. See the boisterous woman, busied with a thousand cares and perplexing duties from early morn till late at light, at times in a cauldron of passion, and anon in a sea of fretfulness; ever busy, yet leaving as much work behind her as she carries before her! As well might we expect to find flowers blooming in a thick cluster of brambles and poisonous weeds, as to see loveliness in such a face. Then, behold the young man of to-day with eigar, quid and pipe, poisoning the very springs of vitality and action, emitting fumes from his potent breath unbearable to all uncontaminated nostrils, inducing a yellowness of complexion, inexpressive eye, and the teeth, instead of gllttering like gems in early morn, have become a set of yellow pegs! Then, last, but not least, what shall be said of the young lady, upon whose form and cheek the Creative Hand has put the most mind has the control of the mag- youd speech, and whose countenance is beaming with cheerfulness and animation, stooping to the sensualities of grosser natures, with snuff and brush sapping the life-springs of her constitution, until her withered form, pale cheek and unmeaning eye reveal, alas! too late, the folly of her course!

Beauty of form and face is thought by many can be secured by taking patent medicines, applying cosmeties, hair oils, &c. Any one may drug, paste and smear as much as he will, yet it will prove injurious to health and comeliness. cosmetic is air, exercise and diet, and I may add water. Each of these is an important health agent. The first suggests the importance of ventillation; the second, of a healthy occupation; the third, of governing the taste and appetite; the fourth, of entire cleanliness.

Now, God never gave us fifty miles deep of air to be confined, sick or well, in a room ten feet by six, or to breathe the dusty, noxious air of a stove-room, or any illventilated room for a whole dayno, not for an hour. Did any of our enterprising house-keepers ever see the dust flying thick, as in a threshing-floor, when the sun was shining through a window in a room after sweeping? If so, hoist the windows, open the doors, and let the pure air in and the foul air out. But remember the dust is there, shine or no shine.

Exercise is wanting to cause us to breathe deep and strong enough for the pure air to reach every part of the lungs, and to send healthy blood earnestly and surely through the capillary system, imparting a healthy glow to the skin, and energy, soundness and plumpness to the entire body.

Upon diet volumes might be written to no avail, but the wise will learn at least by experience. Experience teaches that children should eat coarse, wholesome, bone-producing food when they are getting their second set of teeth: then their teeth will be sound and durable. Children, young men and young ladies should avoid all stimulating drinks, such as tea, coffee, &c., if they wish to avoid undue excitability, irregular circulation of the blood, blotches, pimples, &c. Stimulants should be reserved for old age, if taken at all with a common repast. Wholesome food, well chewed, and taken at regular infervals, will generally insure good health. Dyspepsia would hardly be known if people would take care of their teeth, eat wholesome food, chew it as fine as paste before swallowing, drink nothing during meals, nor for two or three hours afterwards.

But air, exercise and diet will prove of little value as health agents without a free, persevering and energetic use of that important element called water. There are impurities continually exuding from the pores of the skin, and water is necessary to keep every part of this important emunctory of the system in an active, healthy state. Some people seem to think that their face and hands are all it is necessary to wash; at least, I once saw a man taking his Sunday morning's wash with his hat on. An old Brother used to observe that "any one could learn how to wash by seeing a goose wash, as she dips her whole head under the water and throws it back." Dr. Fitch, of New York, recommends that the head be dipped in cold water as a means to cleanse the calm the mind and strengthen the in a maze of empty show. Others, brain. In addition to this, the whole surface should be bathed and thoroughly cleansed once or twice every week. God never gave us such an abundant supply of pure, sparkling water for nothing. He meant that our person, our clothing, our houses, and everything that we use should be clean. If young men and others would apply pure water freely to their teeth after meals, and ever keep them clean, they would have a safe-guard to health and long life; a set of pearly gems to adorn a smiling face, which they would never feel willing to exchange for yellow, sickly teeth, induced by tobacco and inattention to cleanliness. Young ladies, have any of you contracted the habit of using snuff, with the false notion that it will preserve your teeth? Let me undeceive you The only efficient teeth preserving means is pure water. Try it, and you will soon have no desire for snuff or any other noxious weed or drug. Will not good health, a bright complexion and bright spirits amply repay you for a little denial of a morbid appetite and attention to your teeth? I am persuaded that if the young women of our land were a unit against the use of tobacco and filthy practices generally, and would continue a unit against it, a marked reform in this direction would be the result in a few years.

Of the three, Health is chief. Health is Happiness; Health is Beauty. Health, then, should be ical being; and let us go forth in the chief aim of all as an earthly consideration. But many would pure air of heaven, and freely use seek beauty independently of health. the pure, sparkling water as it They paint, powder, curl, perfume bursts forth in fountains and runs

scalp, stimulate the hair, and to and adorn until their person is lost again, would seek happiness or good feeling without health. They dread the cold as the lion in the streets. Cold feet and cold hands must be bundled up. Doors must be closed and windows down, while bedrooms must be air-tight to be comfortable. What folly! If the head feels cold, dip it in cold water-the colder the better-and it will impart an electric glow to the surface and restore the capillary circulation. When I see a head bundled up with whatever fixtures it may, I see one thatdoes not know the luxnry of cold water, properly applied; I see one that is paving the way to effeminacy, disease and premature death. Pure air should find access to every room, from cellar to attic. We should breate pure air all the time and everywhere.

> One thing more: It is a common practice with many to complain of their health about as much as it is to complain of the weather. It is never quite right. They feel dull; they have a little pain here and a little something wrong there. Now, such people are doing themselves a great injury. We are so constituted that if we brood over pains and cares, though they be only imaginary, we will soon be weighed down by them, and life will become a burden. Let us make life cheerful. Let us throw off cares from the mind, sadness from the heart, imaginary pains and all avoidable sickness from every part of our physthe bright sunshine, breathe the

along in streamlets. Then will we its circumference is nowhere;" for be healthier, happier, and a blessing society, having far brighter minds and stronger energies, and being better qualified to discharge the duties of heaven.

DANIEL HAYS.

REDEMPTION MORE THAN RES-TORATION.

1. What is redemption? Redemption as revealed in the Bible is not to be embraced by one word or ten words, not to be seen by one view or ten views of the mind, not to be numbered in its various parts, relations and effects by any calculus yet discovered among men, not and never to be fully comprehended, save by Jehovah himself, who formed the plan and has carried and is still carrying it into accomplishment. It is the plan of love for manifesting in time and in eternity to all ages, nations and worlds the boundless, bottomless love of Godlove unqualified, love unchangeable, love as free as the atmosphere, wider than the world, and deeper than the sea-love not only to the lovely, the good and the beautiful, but also to the unlovely and the wretched, the fallen and the rebellious. It takes the form of promise and fulfilment, which give to all human history, and especially to the history of the Church, a prophetic aspect, and run like bright, golden threads through the four dispensations or covenants which lead up to and end in the new covenant of our Lord Jesus Christ. Time does not end its influence nor space circumscribe its limits. We may say of it as the old philosopher said of

its center is Christ, in whom all the disjected members are to be gathered up, in whom all covenants, ages, promises and prophecies are harmonized, who is the Head and Redeemer of his Church, the Head and Governor of the world, the humbled Son of God, and the glorified Son of Man, the Prophet, the Priest and the King of creation, the Middle-man between the infinite and the finite, and the revealer of the name and glory of the invisible God. Redemption, then, must be something surpassing all thought in greatness and glory when the Father is its Origin and Author, Jesus Christ the God man its Head and Mediator, and the Holy Ghost its applier and glorifier. It is a fountain of life, flowing from the throne of God and the Lamb down to this weary world, to wash out our scarlet iniquities and raise us up again with it as it rises to its heavenly source; it is the light of Almighty God to illumine the moral darkness of the earth, and fill the face of the world with fertility and joy; it is the power of God unto salvation, to crucify the flesh, to overcome the world and trample under our feet the principalities and powers of darkness; it is the life of God, interpreting and permeating the dead, dull elements of human nature, to expel, if it be possible, the poison from our veins, and renew us into more than paradisaical strength and beauty and honor; it is the holiness of God manifested in the threatenings of the law and the gospel, in the awful expiatory death of the cross, in the punishment of the Christian apostacy, in the agonies God, "Its centre is everywhere and of the awakened conscience, by all

which, and in many other ways, it unto God and the Father, the highing of the creatures and the manifestation of his own glory. Seek. then, to know something of it-the whole you cannot know. Draw and drink, drink and draw, yet you leave the ocean undiminished; take peace, take pardon, take eternal life as the gift of God in Jesus Christ, but wait for the fuller understanding, till you see as you are seen and know as you are known.

II. Now, all this wonderful machinery of divine contrivance, so intricate and far-reaching, could never be designed merely to bring forfeited garden of Eden. The heavenly means are too great for an earthly end. The innocence, simbe and shall be restored, but it surely the splendors of our primeval estate.

seeks to restore us to the likeness priesthood of the creation and the and image of the Creator; it is the royal family of heaven prepared by grace of God manifested and mani- God and appointed by Christ to festing itself in the four chief actions share with him the throne of his of the Son of God, Incarnation, dominion, and reign in light with Atonement, Intercession and Ad-him over the earth and the heavens vent, from which wells of salvation and the whole creation forever. You flow all the streams of blessing are not to measure the honor and upon our sinful world; it is God glory and royal dignity of the rehimself, Father, Son and Holy deemed church by the fall of Adam, Ghost, acting out all his glorious but by the humiliation of Christ. attributes and offices for the bless- Here you have measure for measure—a descent that meets and measures the elevation and gives to our poor, dull faculties an eagle-glance into the interior purpose of God. Can you measure the distance between the throne of dominion, the bosom of the Father Almighty, and the Virgin's womb, the stable of Bethlehem, the bleeding cross, and the lonely grave? Can you? Then remember that he returned to that very glory which he left, but returned with our emancipated, immortalised and glorified humanity, as the first-fruits of them that sleep, back and restore mankind to the as the first-born from the dead, as the elder brother of the family of God, to whose image on earth or in the heavens they are predestinated plicity and beauty of paradise may to be conformed. On earth he was the example of grace; in heaven he is the purpose of the Lord to carry is the example of glory; on earth his ransomed church and emanci- he was the servant, in heaven he is pated world far beyond and above the Lord and Master; on earth he was creation's burden-bearer, and in Adam was innocent, but the re- heaven he is creation's sceptredeemed are meritorious, being washed bearer; on earth he was a God-man, in the blood and clothed with the showing how low the Son of God righteousness of Christ. Adam was could stoop to save; in the heavens the lord and ruler of this lower he is the man God, man glorified, world-the high-priest and inter- man with God, to show to the angels preter of nature, the owner and and principalities of light how high master of all the beasts of the field. divine love is able to lift up and glo-The saints are the kings and priests rify humanity. In him and in us

resurrection is the pivot or turning sonship of the members; for, in all point, the folding-door between the kingdoms of grace and glory. This, then, and not paradise, is the true measure of the glory of the saints.

III. It is certain, too, that the highest glory of Adam consisted in communion with God. God was with him in the garden, and this appears to be the honor and glory reserved for the hosts of the unfallen. This is, indeed, a high place and a glorious position, but it falls far short of the honors reserved for the redeemed church of God. plate the difference between WITH and IN, and you can, in a measure, realize the super-paradisaical glory of the heirs of God and joint-heirs of Jesus Christ. God was with Adam, God was in Christ; so that you have the difference between vicinity and incorporation; between companionship and incarnation; and hence, the church is the house where he dwells, the temple where he is worshipped, the habitation of God, through the Spirit. This, Adam was not; this, the angels are not. is the glory of the saints, to be the bride of the Lamb, the body of Christ, the dwelling-place of the Most High God. Adam was the perfect man of creation, and Jesus is the perfect man of generationgenerated holy by the power of the Holy Ghost, who, in this instance, brought the clean out of the unclean, and formed a perfect model for all that were afterwards to be born of the Spirit. Now, the idea of sonship is peculiar to the church's first-born ones, and shows at once the dignity of their position and their relation to the Father and the Son. The Sonship of Jesus, the Head, is three-fold, and so is the Jesus Christ the Son, the Redeemer,

things, the Holy One, born of the Virgin, by the power of the Spirit, is the basis, form and fountain head of all the offices, dignities and immunities that belong to the family of God. He was begotten of the Father before all worlds, and this is the basis of our eternal election to the dignity of sons; his generation of the Holy Ghost is the fountain and form of our regeneration by the same Spirit; and his sonship, by resurrection, by which he is the first-begotten from the dead and the Prince of the kings of the earth, is the basis of the first resurrectionthe resurrection of sons, of which only the blessed and holy are par-Thus we are united to the takers. Son by election, by regeneration and by resurrection-which dignity belonged not to Adam, belongs not to the angels, but is the peculiar privilege of the redeemed church. Thus, by this principle of sonship, which has its root and form in Christ the Eternal Son, the believing children of God are seen to be special objects of Jehovah's regards in the past eternity, in the present parenthetical period of time, and in the post resurrection ages of glory. IV- Again, there are two permanent metropolitan communities on

earth which have existed from the beginning, and shall last while the world stands; which are the founts and germs out of which proceed all governments, all unions and confederations, all sociality and systems of mutual help and benevolence among men; and these are the FAMILY and the CHURCH—the society of nature headed up in God the Creator, and the society of grace headed up in

and sonship is the principle of them same nature as his Father, with the both. For it is by the family system that the races descending from Adam, however various and widely scattered, are still a unity; so it is by regeneration that we are adopted into the family of God, are related most intimately to one another, and, though separated by time and space, are a divine unity, having one Father, one Lord, one baptism, one hope of our calling, and one eternal home. They are all one as the Father and the Son are one, because they all possess the one common Spirit, the Holy Ghost the Comforter, (John 17:21,) and are by faith and love united to the Father and Son Just look for a moment at the name Son, as applied to the adorable person of Jesus Christ, and see what relations, human and divine, are rooted and centered in it. He is, in the Holy Scriptures, said to be the Son of four fathers and two mothers, connecting him in all possible ways with the Creator and the different parts of the creation. He is the Son or Seed of Abraham, connecting him with the Jewish race, and by that means ensuring their perpetuity and glory; he is the Son of David the King, the root of all royalty and power among men-the Prince of the kings of the earth, to whom they owe their dominion, and to whom for the exercise of it they are all responsible; he is the Son of Man, and therefore a true and proper Man, in whom our common humandignity and honor, in whom all hu-

same attributes endued, with the same names honored, with the same glory crowned. Does not Son of Abraham prove him to be a Jew, and the Son of David prove him to be royal, and the son of Man prove him to be man? So also must the Son of God prove him to be God of the same nature as the Father. then by his name Son he is the Revealer of God, the Head of the human race, the center of the Jewish nation and the Prince of the kings of the earth. How wonderful and far-reaching are the relations of Jesus Christ the Son! In like manner he is the Seed or Son of the Woman, hinting his supernatural birth and his escape from the hereditary corruption of our nature; and the Son of the Virgin, to fulfil an ancient prophecy, and cut him clean off from the imaginary generation and hereditary corruption of mankind-a true, real man, yet free from the sinfulness of humanity. Nor ought we to forget the fact that, while he is twice called the Son of the Virgin, he is eighty times called Son of Man, thus connecting him as little as possible with the channel through which he came. Had he been eighty times called the Son of Mary, the Papists would have made her the sole object of their worship; as it is, she is their goddess of the Ephesians whom they cease not to honor by the space of two hours. It seems, indeed, to be the intention ity has attained to its predestined of God to honor man and woman equally by the Incarnation of his man hopes have centered from the Son. He was the woman's seed, beginning, and in whom they shall born of her substance, nourished in have their final realization in glory; her bosom, tended by her care. he is the Son of God, and therefore Thus she is honored. The ancient truly and properly divine, of the curse is rolled away from history; the gate of sin and death has be-back to a state of innocency—that come the gate of life and peace; if Incarnation, Atonement, the Intershe opened the way for the serpent, cession in heaven, and the Second she has opened also the way for the Advent of Christ, have no other Serpent-bruiser; and thus is she object in view than to place us again lifted up to her primeval dignity and honor as the equal and helpmeet flowers and fruit-trees, and restore for man. Yet, though thus only the woman's Son, he is almost always called the Son of Man, and is born a man-child; and sustains Redemption, not mere restorationonly and always the office and function of man's occupations, thereby honoring and dignifying man and woman equally as he honors and dignifies what he touches His presence is light, and makes all things beautiful; his presence is love, and makes all things lovely; his presence is life, and quickens the dead; his presence is royal, and makes all things partake of its majesty and glory.

V. Here, then, we see the principle which places man redeemed and glorified far above Adam in his innocence or the angels of God in heaven. He took not on him the nature of angels, but he took on him the seed of Abraham. came incarnate in our nature that he might bear all its burdens, taste all its joys and sorrows, conquer in it all his and our enemies, answer all the accusations of Satan against us, roll away the mountains of our misery, settle by his cross the long reckoning that lay between us and God, break through the barriers of of the world's woe, were to be subthe grave, and carry up our immortalized nature to the glory of the heavenly throne. It cannot for a moment be supposed that such long preparations, such an expenditure world; whom to introduce into the of divine grace and love, such mira earthly sphere by Incarnation he cles and manifestations of God, made the preparation of four thou-

in the garden of Eden, with its to us our forfeited dominion over the creatures. Oh! no, no, never let such a thought enter your mind. not the healing of a breach, not the convalescence of an invalid, not the stopping of a leak in a sinking ship, not the shaking into the fire the viper that fastened upon our hand, . not enduing the lame man's anklebones with strength that he may leap and shout for joy-it is this, it is these; it is all that and all these, but it is also more, infinitely more than these. It is a new thing in the earth-a great, wonderful thing, a new creation by the hand of God, a mighty work accomplished by the Father, the Son, and the Holy Ghost; which includes in its relations and effects all nations and ages, all creatures and their actions. It is no after-thought in the Divine mind, like a makeshift, to mitigate unanticipated evils. No! Redemption, Incarnation, Headship, the elect Church, the glory of God in the Mediator-these formed the great high purpose of God, to which creation, the fall of Adam, the agency of Satan and the long history servient. The center, substance and end of Jehovah's working in all things I take to be THE CHRIST, by whom and for whom he created the were merely intended to bring us sand years under five different cove-

nants; whom, when his earthly from Olivet; their hearts are now he might be constituted the Head of the Church and the creationthe top-stone of the building, the key-stone of the arch of providence and grace-the uniting, consolidating medium between God and the universe forever. (Eph. 1:10.) No doubt the gospel may be contemplated as a remedial system, and it surely is so, for is there any want which it does not supply? Any wound for which it has no balm? Any sorrow which it cannot soothe? Any need which it cannot help? Any serpent which it cannot bruise under our feet? Any depth of de filement which it cannot reach? Oh, it is a remedy indeed, but it is far more than a remedy! It lifts up to Eden indeed, but it carries us up far beyond Eden into the Kingdom of Christ and the glory of God; it brings the simplicity of Adamic innocence, but it clothes us in addition to that with the righteousness of Christ; it unites by faith with the Incarnate God, so that the Redeemer and the redeemed, the Head and the members, are always identified in the mind of God and in the Holy Scriptures. They are one; they share the same fortunes, they rule over the same do minion, and they are covered with the same glory. With him they were born in the new birth by regeneration; with him they were baptized into the same covenant; with him they bore the cross in the valley of humiliation; with him they were crucified on the cross; with him they were buried in baptism; with him they rose into new ness of life; with him they ascended more disgusting to them than he gossip

work was finished, he exalted to the with him in heaven; and when he glory af the heavenly throne, that comes again they shall appear with him in glory. O, Jesus, Savior of the world, teach me the meaning of the little word with! O, most blessed, loving Master, dost thou indeed think of me-take me into thy company and treat me as a friend and brother? O, Jesus, I am a poor, wretched, miserable sinner, and cannot believe in thy love. Lord, I believe; help thou mine unbelief. Oh, if I could but serve thee, if I could but love thee as I ought, if I could show my love by laying down my life for thee! Oh, I am, indeed, a mass of sinfulness, of ignorance, of neglects, of worldliness and fleshlymindedness, of horrid, guilty forgetfulness of God! O, Jesus, bathe me in thy atoning blood, and wrap me up in thy righteousness, for I cannot stand before the eye of God; yet thy gentleness makes me great, and thy right hand upholds me, and thy love surrounds me like a sea. O, help me to look from the fall to the redemption of thy cross, that I may feel self and sin swallowed up in the immensity of thy grace! Forgive and pardon all my unworthiness, most blessed Master, and accept and bless these thoughts, which I write for thy glory for thine own name's sake. Amen -Selected.

For the Vilitor.

EDUCATION REFINES.

SNYDER. BY F. M

While education humbles, it also re-All Christians love the society finesand friendship of the pure. Nothing is

of any ignorant, untaught and irrelig-refines and gives vitality to the lives of which also was in Christ." words,-" Learn of me?"

We do not believe that education always refines, no more than a mere pretense of religion and "every wind of in the mansions of an unfading bliss. But there doctrine" purifies the soul. is something so sublime and powerful in education that renders it commendable everywhere. It gives expression to religion, so much so that the minister's sermons are preached with power; causing a benign influence to go out into the world of sin until the ungodly are made to forsake evil, not only for fear of the horrors of Hell, but that they may see the beauty of holiness and taste the glory and bliss of the world to come.

But we would not, by any means,

It is astonishing to see how education Extensive is the sphere in which morta

ious caste. And it is not strange at all, Christians. Some mistaken souls have that the uneducated mind so often fails attempted to drag through life with an to become assimilated to the mind of uncultivated intellect, but have given it Christ, when the knowledge of Him, up as an unpleasant task, and arrived at His attributes and also a knowledge of the conclusion that enjoyment procured self is wanting. We look at the mind without some mental toil, is little better of Christ as being a very comprehensive than no enjoyment at all. In this they one. So did that learned Apostle, when are about right. God has not placed us he said: "Let this mind be in you here to be idle. He has given us all a But how work to do. And regardless of all our are men and women to liken themselves other wants he would not have us negunto Christ, when they seek not a lect the cultivation of an immortal mind. knowledge of Him? How are they to Therefore, let your position in life be become like Him in faith, in purity and what it may, go through the refining in meekness by not adhering to His process of education and religion undefiled, and the great Approver of improved talents will bless you with a knowledge of His wisdom and a home

For the Visitor.

"To Dress it and to Keep it."

From the time that God put man into the Garden of Eden to the present time, man has had something to do, and it is God's will that he should do that something. God put man into the Garden of Eden "To dress it and to keep it." He intended him to be a laborer and not an idler, living off the "fatness" of the Lord in indolence and vain pleashave our readers understand that when ure. Thus his time was to be spent in speaking of the refinement of education keeping that Garden and enjoying the as essential to present and future happi- fruits and flowers thereof in close comness, that we regard the miss-taught munion and fellowship with the Creawho appear in the old Flexer style, bent tor. If man had a work assigned him over with the grecian bender like crook- to do before the fall, we cannot expect ed timber, the truly refined, at all. No; he has anything less to do now since the refinement of education does not sin and ruin abounds. We all have a consist in the putting on of airs and a work to do-must labor for time as well grievous bungle of apparel. It never as for eternity. We are of God's creadisplays a want of common sense, but tion-beings of his marvelous workmanrather tends to make our very lives and ship. We are placed here in a "Garden," "to dress it and to keep it." man moves, and we are all assigned a reprove, to rebuke, to exhort, with long place in which to work that the Garden of suffering and doctrine. Plant, water the Lord may be dressed and kept. Had not Adam neglected his duty, but kept give the increase To one and all let busily engaged in doing the will of God, and adhered to the commandments given him, it is not likely the adversary would have had the opportunity to preach such a cunningly devised ser non to them. But, watching an opportunity to find our fore-parents remiss in their duties, he pours from his venomous tongue a well-mixed, charming and beguiling discourse. Ready ears give heed to his words, and idle hands soon yield to do his bidding-when lo! sin, with all its dire consequences, is the result. The poison killeth! and he that was placed there in that Garden "to dress it and to keep it," as a dead branch is cast forth from the presence of God and the glorious Garden of Eden.

Reader, remember Adam and Eve, and learn to be on thy guard. Wherever you be, you have a work to do; you are put as in a garden, " to dress it and to keep it." If yet in the bloom of youth, remember your tender hands have a work to do. "Remember thy Creator in the days of thy youth." Consecrate yourself to the service of God; work for Jesus, work for the salvation of your young associates, work in the Garden; see to it you do your part to "keep and dress it." Parents, you have a responsible work assigned to you: your own hearts to cultivate, that garden within "to dress and keep," and those tender branches yet in the nursery of the Lord's garden to cultivate and train up for time and eternity. Oh! how important to "dress and keep" that garden in high trim. And ye ministers of the Lord, ye have a garden "to dress and keep." Ye have been keep it under the crimson droppings of called and commanded to GO! to be the Cross, that thy soul be freed from instant in season and out of season, to sin; keep it free to the gentle showers

and cultivate the garden, and God will me say, let us not be idle, for if we are, that is the time Satan is so ready to work; that is when he will pour into our ears his cunningly devised schemes, and if possible get us to use our tongues or hands to do his bidding. Idleness fosters sinful thoughts and desires, and then like our fore-parents we may be induced to transgress the law of God, and die to the blessedness of enjoying the fruits and flowers of Paradise and communion with God. Individually we all have a precious charge committed to us. Within our bosom we have a garden which it is our duiy " to dress and keep." Weeds of sin must be kept down, "our hearts sprinkled from an evil conscience," our soul " purified in obeying the truth." The garden must be properly "dressed"; around the deep rooted cross of Jesus the ground must be well-cultivated, that the Christian graces may become deeply rooted, that their beauty and verdure may be more glorious through storms, drouths and tempests than in calm sunshine. It must be kept free from a place of lodgment for the "serpent"; kept free from the entanglements of Satan's act. Whatsoever thy hands find to do, do it with all thy might. Work watch and pray; be on thy guard for Satan's hosts are hovering around, ready to tell thee "thou shalt not surely die." "Dress and keep it"; dress it in the garb of the "whole armor of God"; dress it for the field of battle-for the conflicts of life; dress it for a dying hour-and diess it for eternity. Keep it in the direct rays of the sun of righteonsness;

of Divine Grace; keep it ready for the should do. Now some would think that pared for an eternity of bliss. "Dress as well as send him to Ananias to learn, it and keep it " fitly prepared, through the Lord Jesus, for the company of Angelic Hosts, and an entrance into the realms of Immortal Glory!

J. S. FLORY.

For the Visitor.

THOUGHTS ON SCRIPTURE.

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." 2d chap. Gal. 20th verse.

I will offer a few thoughts to the readers of the Gospel Visitor on the above scripture.

Man liveth not by bread alone, but by every word of God. And when we reflect a moment on the condition of man in the flesh, or under the Law, how he violated the Law of God, and death was pronounced on sin and disobedience, what Christian professor can look back and say "I am free from the curse of the Law," let him be Jew or Greek. Well, then, if this be so, where shall we look for deliverance? It is only in the blood of Christ who was crucified for us and bore our reproach. But Paul says, Iam crucified with Christ: nevertheless I live. We have a full account of Paul's conversion. How zealous he was in the Law, until he saw that the curse of God was resting upon him and that he was persecuting his great Deliverer. Did Paul go back to the Law to make amends for breaking the Law? No, the sentance of death was upon him, and he had to die to the Law. No wonder he cried out "Lord what wilt thou have me to do?" here I will just notice that some professors fall into a great mistake. Je-

coming of the Lord Jesus; keep it pre- Christ could have told Paul what to do, but we find Jesus never transgressed the will of his father; he did not transgress in that respect. For he had already appointed his apostles a kingdom, and said, "Go ye into all the world and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost." So you see he could not tell him what to do to be consistent with himself; but Paul had to learn it of those he had commissioned to teach the nations, as he was one of the apostles though born out of due time, or after Christ had ascended to heaven. Well, then, after he heard what to do, and did it, did he go to the Law for any light? He was dead to the Law. He then sought his life from Jesus Christ. He lived by his word,—yea Christ lived in him. Did he condemn the Law or count it sin? No, God forbid. The Law was just, and right and good, but the sin was in him. Did Paul ever go back to be justified by the Law in any thing? not in one thing, not even in keeping the Sabbath day. He had become dead to the law. The law had slain him. life he now lived, in the flesh, he lived by the faith of the Son of God, who loved him and gave himself for him. Well, then, Paul was a new creature in Christ Jesus. Christ was his only hope. He had no guide but Christ. He determined to know nothing but Christ and him crucified. He lived for Christ, he preached for Christ, and he died for Christ When he kept a day, he kept it unto the Lord, or to Christ. considered other things, but doing so that he might win Christ. But as I have mentioned the Sabbath day, and as that is a doctrine that is much talked of sus told Paul to go to Damascus and in our time, and but little understood, I there it would be told him what he shall make a few remarks on it. The Sabbath day was the seventh day of the week, and we in our Christian land, keep the first day of the week, the day on which our blessed Saviour conquered the grave or rose from the dead. as the Sabbath was the first day of man's natural life, and what was lost in Adam was gained in Christ; and when the great leader Joshua, led the children of Israel into the promised land, he made a league with the Gibbonites, not asking counsel of the Lord, and by that means got involved in a great war, and in that war he commanded the Sun to stand still, and the Lord barkened unto him, and the Sun stood upon Gibeon and the Moon upon Ajalon. And they did not hasten to go down for about a whole day. Then if Christ rose the first day of the week, why not first seek the kingdom of heaven, the first day of the week, and have our minds stored with the good things that Jesus bought for us, all the time of the balance of the week?

SOLOMON GILBERT.

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Man's Theory of Progress.

BY HORATIUS BONAR, D. D.

The special boast of the age is its progress. Upon this its self gratulations are numerous and fervent, as if not only loved to advance, but to let all men know, as decidedly as possible, how much it thinks itself advancing.

Are these gratulations well founded? Is this progress a reality? Is there not exaggeration in the boasting? Are there not many compensating and neutralizing considerations, which go far to raise the question whether, upon the whole, having respect to the minus as well as the plus of the items, and looking well at It is restoring fertility to the soil. It

sheet, there has been solid and thorough progress—progress which will abide—progress which has placed the nation or the race upon a higher level—spiritually, morally, intellectually, physically?

Let it be allowed that, in many things, the age is one of advancement. Thus much is notable and beyond question. It would be unjust and unthankful, as well as untrue, not to allow this. I admit it ungrudgingly, not reluctantly or through constraint. Into much that is true the age has found its way, and in several provinces of knowledge, unreached by its predecessors, it has made good its footing. Circle after circle has widened round it; and its discoveries are certainly neither shadows nor tinsel; they are real and solid. No Christian need fear to make this admission, nor think that by so doing he lowers the credit of the Scriptures as the true fountain-head of God-given truth, or easts dishonor upon Him "in whom are hid all the treasures of wisdom and knowledge."

The mental philosophy of the age is, in some respects of a truer kind than heretofore, though still cloudy and unsatisfying—nay, often stumbling into Skepticism, Pantheism, Atheism. The science of the age is prodigiously in advance of former ages. Its literature is wider in its range, and purer in its aim. Its arts are on a higher and more perfect scale. Its astronomy has searched the heavens far more extensively and profoundly. Its geology has pierced the earth more deeply and successfully. It—the age, we mean—has brought to light law after law in the system of the universe. It speeds over the earth with a rapidity once unknown. It transmits intelligence not only more swiftly than sound, but more swiftly than the light. It is restoring fertility to the soil. It

can shut out pain from the body, in cir-thing. It is in itself an error, and it cumstances which, but a few years ago, would have racked or torn every nerve. These things, and such as these, the age has discovered and done; and, because of these things, we may admit most freely that there has been, in some things, wondrous progress-progress which might be turned to the best account-progress for which praise is due to God.

All that is true, in any region of God's world, must, in its measure, be valuable. What is true is of God, and, therefore, not to be cast aside, because discovered by an unsanctified understanding, seeing God has often used His worst enemies as His servants, making them His hewers of wood and drawers of water. value of a truth is not to be judged of by the character of the discoverer; for why may not God use the finger of Balaam to point to the Star of Jacob? The difficulty lies, not in discerning what truth is of value and what is not, but in regulating its degree of value, so as to give to each portion or fragment the right place, the true level, the proper space, the due order, and to assign the exact amount of thought and study which it demands or will repay.

" All truth is precious, though not all divine," said Cowper; but to this we must add, that though all truth is precious, yet all truth is not equally precious, nor equally worthy of our care; nay, and we must also add, that though all truth is precious, yet much of it must be left unstudied totally. Our life is brief, and we have no time for all things; we must select, for we are hurrying onwards; the King will soon be here, and it concerns us to dwell most on those things which will most help to fit us for His presence and kingdom.

To confound or misregulate the de ror and a mischief.

leads on to innumerable errors. itself a mischief, and it is the root of endless mischiefs. It is not merely equivalent to the non-discovery of truth; it not merely neutralizes the truth discovered, but it draws out of all the evil of positive untruth, thus making truth the producer of error, good the fountain of evil, light the cause of darkness. So that there may be many steps of advancement, which, by the evil use made of them, or the false level assigned to them. become in the end so many steps of retrogression. Has this been duly weighed by those who boast of progress? Have they calculated the loss as well as the gain, the minus as well as the plus, and it is on the ascertained difference that they rest their congratulations? If so, let them boast. It is well. then their estimate is so wholly one-sided, that no credit can be given to it even by themselves.

It is a literary age—it is an age of science-it is an age of far-ranging inquiry-it is an age of discovery-it is an age of action; many run to and fro, and knowledge is increased. But still it may not be an age of progress. amount of knowledge gained may be nothing to the amount lost; or that which is gained may be so perverted or ill-regulated as to injure instead of profiting.

In these different parts of the world's progress God is not recognized, or only by a few; or recognized solely out of compliment or custom, and in such a way as to place Him at an immeasurable distance from the works of His hands. What is there that is good, or true, or beautiful, of which God is not the cen-And is not the age in its progress fast severing God from His works, makgrees of value in truth is at once an er- ing man, or chance, or abstract laws, the It deranges every-centre of creation, instead of the living,

axis of the universe in order to be saved the irksomeness of coming into contact with Him in whom we live, and move. and have our being? What, then, becomes of the advancement and the enlightenment of the age? Can we look upon them in their present stage without suspicion, or can we contemplate their issue without terror? For all seience is a lie, or at least lodges a lie in its very core, if apart from God and His Christ All wisdom is foclishness, if independent of Him "in whom are hid all the treasures of wisdom and knowledge." All inquiry must become a mere maze of skepticism, if separated from Him who has said, "Learn of me." All truth and goodness are but empty abstractions, if away from Him who is the true and good. All beauty is but a torn blossom or a broken gem, if sought for out of Him who is its birthplace. All enlightenment is but a dream, if not received from Him who is the light of the world, the light of life. All liberty is but a well-disguised bondage, if not found in the service of Him whose love hath made us free. All rule and law are but the exhibitions of man's selfishness, and ambition, and pride, if dissociated from Him who is the Prince of the kings of the earth. Nay, and all religion is but hollowness and unreality, if severed from the fellowship of Jehovah and His incarnate Son.

We hear much of the knowledge of the age. Well; but has not one of its own poets said, "Knowledge comes, but wisdom lingers?" Yes, knowledge comes, but wisdom lingers! Knowledge its morals are not purer; its diseases are be. They have their missgivings,

personal Jehovah,-thus shifting the as many and as fatal. Its nations are not more prosperous; its kingdoms not more stable; its rulers are not more magnanimous; its homes are not happier; its ties of kindred or affection are not more blessed or lasting. The thorn still springs, and the brier spreads; famine seorches its plains, and the pestilence envenous the air; the curse still blights creation, and the wilderness has not yet rejoiced or blossomed. Yet man is doing his utmost to set right the world, and God is allowing him to put forth all his efforts more vigorously and more simultaneously than ever in these last days.

Nor ean any Christian mind fail to look with intensest though most painful interest upon these vain endeavors. We know that they must fail. Man cannot deliver himself, nor regenerate Reforms, republies, constituworld. tions, congresses, change of dynasties, will not accomplish it. Art in every form, seience of every name, are bringing into play unheard-of energies for the improvement of this globe, and for giving man the complete empire of earth, and air, and sea. But the task is superhuman, and each new forthputting of human strength or intellect is only proving this the more. And hence it is with such interest, as well as with such pity, that we look upon the generation around us, with its overwrought muscles, its overtasked energies; toiling unrestingly, and yet failing in its mighty arm,the regeneration of a world.

There is a secret consciousness of the evil of the times, even among those who have not the fear of God before their comes, but goodness lingers. Knowledge eyes. They see but the surface, indeed, comes, but the world is as far as ever and yet that surface is not quite so calm from peace and righteousness. Its and bright as they could desire; nor are wounds are not healed; its tears do not the effects of the supposed progress quite cease to flow. Its crimes are not fewer; so satisfactory as they expected it would

though they cheer themselves with the bope to put evil to flight, and bring back thought that the mind of man will ere long be able to master all difficulties, and rectify all the still remaining disorders of the world. Accordingly, they set themselves in their own way to help forward the regeneration of the world and the correction of its evils.

Among these there are various classes or subdivisions. There is, for example, the educational class. It labors hard to raise the level of society by the mere impartation of intellectual knowledge-"useful knowledge," "scientific knowledge," "entertaining knowledge," "political knowledge;" in short, knowledge of any kind, save that of the Bible, and of the God of the Bible.

There is the novelistic class; -a very large one it is, and possessed of far greater influence over the community than is generally credited. It has set itself to elevate the race by exciting what are conceived to be the purer feelings of our nature. Of one school, the standard of perfection is romantic tenderness; of another, worldly honor; of another, bare rectitude of character, without reference to such a Being as God, or such a thing as His law; of another, it is good-nature and Christmas festivity; while others seem to have no real centre of elevation in view, only they hope, by stimulating some of our finer feelings into growth, to choke or weaken our grosser and more hateful.

There is the poetical class. They think, by the inculcation of high thoughts and noble images, to lift up the world to its proper level. With one school, it is the worship of nature; with another, it is the love of the beautiful; with another, it is chivalry; with an- heart broken world. other, it is the re enthronement of "the these, are the devices by which they tent of the evil to be remedied.

the age of gold!

There is the satirical class. plan for meliorating the world is ridicule. Folly, vice, misrule, are to be caricatured in order to be eradicated! Ply men with enough of ridicule; just show them how ridiculous they are or can be made; raise the laugh or the sneer against them; exhibit them in all the exaggerated attitudes that the genius of grimace can invent, and all will be well!

There is the philosophic class, large and powerful, composed of men who are no triflers certainly, but who are sadly without aim or anchorage. Give them but "earnestness," and on that fulcrum they will heave up a fallen world into its true height of excellence! Give them but earnestness, and then extravagance, mysticism, mythism, pantheism, so far from being condemned as ruinous, are welcomed as so many forces operating at different points for the anticipated elevation. Give them earnestness, and they will do without Revelation; or give them "universal intuition," and they, setting it up as the judge of inspiration, will make man his own regenerator by making him the fountainhead of truth.

There is the political class. have their many cures for the evils of society, and are quite sure that, by better government, a wider franchise, freer trade, the abolition of ranks, the division of property, the extinction of laws of primogeniture, they will bring all into order and peace; as if these could touch the seat of the disease, or minister to the real wants of a helpless and

To see the vanity of all these efforts gods of Greece;" with another, senti- of man to better himself, apart from mental musings. These, and such as God, one needs only to look into the exvast, it is incalculable. We see but its | We are responsible, therefore, for the outer circle; its innumerable inner cir- indirect effect of our moral influence, as cles of vileness and misery we see not, well as that which we may see. Shall we cannot see. It is an evil so broad, we stand in the way of the progress of so deep, so manifold, so malignant, that our blessed Christianity under the misto attempt to cure it by such appliances taken, false and specious idea that we seems like silencing the thunder by the are the friends and patrons of morality tones of the harp, or arresting the havoc and righteousness? Nothing is easter of pestilence by scattering roses on the than to be deceived in this matter. breeze. Whoever would have some idea of the hideous mass of evil under which the earth is groaning, and with which the atmosphere of the age is filled, let him read the third chapter of Second Timothy, or the twenty-fourth of Isaiah, or the descriptions of Israel's state and sin drawn by Jeremiah and Ezekiel. Let him compare these inspired descriptions of Israel's condition with what he sees in the world around him, and he will, we doubt not, go forth to the world a wiser, more thoughtful, more solemn man; not disposed to hate, or to scorn, or to satirize, but to pity, to mourn, and to pray.

Christianity Requires no Supplemental Agency.

Humanity requires no oath bound organizations for the protection of the strong. Riches, pride and power, are already too strong for the good of the race, and that which strengthens them weakens the moral forces God has provided for the unity and salvation of the world. Every iota of capital, whether pecuniary or mental, thus used, is just so much loss to the race, and instead of hastening the glad era when all shall know the Lord, helps to arrest the great work, and thwart the designs of Christianity and moral reform. This may seem but a small matter when we look at it as individuals, but when we view it in the aggregate it is far reaching in its results, and may control churches and nations.

When I look toward my own aggrandizement; when I consult every motive of my selfish nature, when I close my ears to the cries of wronged humanity; when I seek for the society and protection of the strong, and spurn the weak; when I lose sight of Christ and his blessed teachings and find my highest happiness in discarding the sacred rights of two thirds of the human family, then I favor secret societies with all my heart. But when I allow conscience to speak and utter her protest of warning; when I remember that the souls and bodies of others are as dear to God as my own; when I permit my heart to feel the tender sympathies toward others that I would have others feel toward me; when I turn my eyes toward Calvary and listen to the song of triumph that mercy utters from the cross, and feel that Jesus tasted death for every man, then my selfishness is abashed, and I want no other institution for the good of man than that which contemplates the happiness of all, and is capable of being extended from the rivers unto the ends of the earth! Christianity requires no supplementary agency to her bles of work. She reaches forth the hand of help to every sufferer, and satisfies every want. To doubt her ability or willingness is to dishonor God, and to attempt the addition of schemes, devised by human ingenuity, and fostered by self interest, is to mock his work. The religion of Jesus Christ, rising from its Judean cradle with all the glory of its celestial origin, and marching forth from are considered genuine. He was born city to city, from continent to continent, with the tread of a mighty conqueror; trampling underfoot heathen gods, overturning false religions, supplanting national tastes, bequeathing virtue and progress, scattering joy and prosperity with a lavish hand, until its mighty conquests are written by the unfettered songs of emancipated millions, and living hearts from pole to pole boat in unison with the gracious Redeemer: such a religion is too venerable to be frightened from the field of conflict by the jibes and jeers of secret societies; and it is too holy to require the curse of their gratuitous counsels!

Many may deplore agitation on this momentons question. The times demand it. If secret societies are the foes of true religion and dangerous to the State, then the people ought to know it. Every great reform is inaugurated by discussion and agitation. It brings truth to the surface, and men are brought face to face with the living realities which surround them. Let the friends of our holy religion lift up their hearts to God and invoke his blessing upon every effort that is being made to bring the hidden things of darkness to the light of day, that treachery, falsehood and van ity may be driven from the earth, and righteousness, peace and frat rnity fill all hearts, adorn all lives, and smooth the ruffled pathway of life, even to the troubled waters of the river of death .-Church Advocate.

Epistle of Marcus Aurelius to the Roman Senate, in which he testifies that the Christians were the cause of his Victory.

(The following epistle occurs in Justin Martyr's first apology to the people of have God as their religious power en-

early in the second century of the Christian era. His first apology was addressed to the Emperor Antoninus Pius and other distinguished men of the age.—EDITOR.)

"The Emperor Cæsar Marcus Aurelius Antoninus, Germanicus, Parthicus, Samaticus, to the people of Rome, and to the sacred Senate, Greeting:

"I explained to you my grand design, and what advantages I gained on the confines of Germany, with much labor and suffering, in consequence of the circumstance that I was surrounded by the enemy; I myself being shut up in Carnuntum by seventy four cohorts, nine miles off. And the enemy being at hand, the scouts pointed out to us and our general Pompeianus showed us that there was close on us a mass of a mixed multitude of 977,000 men, which indeed we saw; and I was shut up by this vast host, having with me only a battalion, composed of the first, tenth, double and marine legions. Having then examined my position and my host, with respect to the vast mass of barbarians and the enemy, I quickly betook myself to prayer to the Gods of my country. But, being disregarded by them, I summoned those who among us go by the name of Christians. And having made inquiry, I discovered a great number and vast host of them, and raged against them, which was by no means becoming, for afterwards I learned their power. Wherefore they began the battle, not by preparing weapons, nor arms, nor bugles; for such preparation is hateful to them, on account of the God they bear about in their conscience. Therefore, it is probabie that those we suppose to be atheists Rome in defence of Christianity. His trenched in their conscience. For, havapologies are among his writings which ing cast themselves on the ground, they

whole army as it stood, that they might be delivered from the present thirst and famine. For, during five days we had got no water, because there was none; for we were in the heart of Germany, and in the enemy's territory. And sim ultaneously with their casting themselves on the ground and praying to God, (a God of whom I am ignorant,) water poured from heaven upon us most refreshingly cool, but upon the enemies of Rome a withering hail. And immediately we recognized the presence of God following on the prayer-a God unconquerable and indestructible .-Founding upon this, then, let us pardon such as are Christians, lest they pray for and obtain such a weapon against ourselves. And I counsel that no such person be accused on the ground of his being a Christian. But if any one be found laying to the charge of a Christian that he is a Christian, I desire that it be made manifest that he who is accused as a Christian, and acknowledges that he is one, is accused of nothing else than only this, that he is a Christian; but that he who arraigns him be burned alive. And I further desire, that he who is entrusted with the government of the province shall not compel the Christian who confesses and certifies such a matter to retract; neither shall he commit him. And I desire that these things be confirmed by a decree of the Senate. And I command this my edict to be published in the Forum of Trajan, in order that it may be read. The prefect Vitrasius Pollio will see that it be transmitted to all the provinces round about, and that no one who wishes to make use of or to possess it be hindered from obtaining a copy from the document I now publish."

prayed not only for me, but also for the | HISTORY OF THE SUPTUAGINT

(The following is Justin Martyr's account of the Septuagint, a Greek version of the Old Testament. It was made about two hundred and seventy years before the birth of Christ.— EDITOR.)

"But if any one says that the writing of Moses and of the rest of the Prophets were also written in the Greek character, let him read profane histories, and know that Prolemy, king of Egypt, when he had built the library in Alexdria, and by gathering books from every quarter had filled it, then learnt that very ancient histories written in Hebrew happened to be carefully preserved; and wishing to know their contents, he sent for seventy wise men from Jerusalem, who were acquainted with both the Greek and Hebrew languages, and appointed them to translate the books; and that in freedom from all disturbance they might the more speedily complete the translation, he ordered that there should be constructed, not in the city itself, but seven stadia off, (where the Pharos was built,) as many little cots as there were translators, so that each by himsely might complete his own translation; and enjoined upon those officers who were appointed to this duty to afford them all attendance, but to prevent communication with one another, in order that the accuracy of the translation might be discernible even by their agreement And when he ascertained that the seventy men had not only given the same meaning, but had employed the same words, and had failed in agreement with one another not even to the extent of one word, but had written the same things and concerning the same things, he was struck with amazement, and believed that the translation had been written by divine power, and perceived that the

men were worthy of all honor as beloved of God; and with many gifts ordered them to return to their own And having, as was natural, country. marvelled at the books and concluded them to be divine, he consecrated them in that library. These things, ye men of Greece, are no fable, nor do we narrate fictions; but we ourselves having been in Alexandria, saw the remains of the little cots at the Pharos still preserved; and having heard these things from the inhabitants who had received them as a part of their country's tradition, we now tell to you what you can also learn fram others, and specially from those wise and esteemed men who have written of these things, Philo and Josephus, and many others. any of those who are wont to be forward in our tradition should say that these books do not belong to us but to the Jews, and should assert that we in vain profess to have learnt our religion from them, let him know, as he may from those very things which are written in these books, that not to them but to us does the doctrine of them refer. That the books relating to our religion are to this day preserved among the Jews has been a work of Divine Providence on our behalf; for lest, by producing them out of the Church, we should give occasion to those who wish to slander us to oharge us with fraud, we demand that they be produced from the synagogue of the Jews, that from the very books still preserved among them it might elearly and evidently appear that the laws which were written by holy men for instruction pertain to us."

He that turneth away his ear from hearing the law, even his prayer shall be an abomination.

Preachers' Department.

HOW TO WIN SOULS.

"He that winneth souls is wise."-Prov. xi. 30.

There is a difference between winning and driving; and one of the commonest mistakes of the pulpit is the confounding of the two, and indulging in a faultfinding, censorious spirit, instead of the opposite. Ministers may find many things going wrong in their churches, their members becoming lukewarm and worldly-minded, indulging in practices inconsistent with their profession, and that hinder the cause of Christ; and they rail out against them from Sabbath to Sabbath, and wonder that their tirades do not check these evils-that they coninue just as bad, or become even worse than they were before. They feel that ministerial faithfulness requires that they should bear testimony against the sins of their flocks, and endeavor to induce them to forsake them; and so it does, but they mistake the best method of doing it. Churches, in this matter, are very much like families. They may be governed and moulded by kindness and affection, but not by scolding and faultfinding. When affection is at the helm of a family and beams out in every look and action of its head; when sorrow, rather than anger, is depicted in the countenance, when any of its members do wrong, the family can be very easily corrected, in all ordinary cases. But when petulance and railing follow each other in quick succession, and the members come to feel that they will be scolded and harshly found fault with for every little error they may fall into, all family government soon comes to an end. The head of the family loses all power to mould it. Just so it is with Churches. They may be persuaded, encouraged, and reasoned into almost any thing that is proper, but they can be scolded and efforts, and lay all the blame on the de driven into nothing. Said the sweettempered Christian poet, Cowper, in a letter to the Rev. John Newton .-

"No man was ever scolded out of his sins. The heart, corrupt as it is, and because it is so, grows angry if it be not treated with some management and good manners, and scolds again. A surly mastiff may bear perhaps to be poked, though he will growl even under the operation, but if you touch him roughly he will bite. There is no grace that the spirit of self can counterfeit with more success than a religious zeal. A man thinks that he is skillfully searching the hearts of others, when he is only gratifying the malignity of his own; and charitably supposes his hearers destitute of all grace, that he may shine the more in his own eyes by comparison. he has performed this notable task, he wonders that they are not converted. He has given it to them soundly, and if they do not tremble and confess that God is in them in truth, he gives them up as reprobate, incorrigible, and lost for ever. But a man that loves me, if he sees me in error, will pity me, and endeavor calmly to convince me of it, and persuade me to forsake it. If he has great and good news to tell me, he will not do it angrily and in much heat and discomposure of spirit. It is not, therefore, easy to conceive on what ground a minister can justify a conduct which only proves that he does not understand his errand. The absurdity of it would certainly strike him, if he were not himself deluded."

Sharp rebuke is sometimes necessary and useful, but all other means should be tried before it is resorted to. And when we who preach the Gospel fail in our attempts to reform our hearers, we ought not, at once, to settle down in a state of self-satisfaction with our own

pravity of others, and not our own. It is possible that we may not have approached them in a right spirit, and plied them with the proper motives, and if so, we may be as much to blame as they are.

Two clergymen were settled in their youth in contiguous parishes. The congregation of the one had become very much broken and scattered, while that of the other remained large and strong. At a ministerial gathering, Dr. A said to Dr. B., "Brother, how has it happened, that while I have labored as diligently as you have, and preached better sermons, and more of them, my parish has been scattered to the winds, and yours remains strong and unbroken?" Dr. B. facetiously replied, "Oh, I'll tell you, brother. When you go fishing you first get a great rough pole for a handle, to which you attach a large cod line, and a great hook, and twice as much bait as the fish can swallow. With these accoutrements, you dash up to the brook, and throw in your hook, with, 'There, bite, you dogs!' Thus, you scare away all the fish. When I go fishing, I get a little switching pole, a small line, and just such a hook and bait as the fish can swallow. Then I creep up to the brook, and gently slip them in, and I twitch 'em out, and I twitch 'em out till my basket is full."

I considered all the oppressions that are done under the sun; and beheld the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power; but they had no comforter.

I considered all travail, and every right work, that for this a man is envied of his neighbor.

Correspondence.

For the Visitor.

Brethren and Sisters: I am a reader of the Visitor, and love much to read it; and as I love to hear how Zion is progressing in different places, I have come to the conclusion to let you know that we have been blest of hearing the Gospel preached in its purity and to much success in this place, where the Brethren have not long been preaching. Myers, Bro. Anvil and Bro. Bucklew came and held a three days' meeting, ime two more applicants for baptism. to the glory of him who died for us. and do as the apostle tells us. He says: "Therefore, having the principles of the doctrine of Christ, let us go on unto perfection, not laying again the foundation of repentance from dead works and of faith toward God." (Heb. 6: 1.) happy land. That we may do the work that our Lord promised to us, and we will be judged whosoever shall keep the whole law, ren of God are persecuted in various

and yet offend in one point, he is guilty of all. (James, 2:10.) Then are we willing to do all we can, for we all have a place to fill in the Church, and if we can take the word of God and with it get one person to see the way, what a joyful time it will be to meet that soul in heaven. Are we, then, who profess to be the followers of Christ, doing all we can for his cause?

Brethren, let us improve our time always, and be found faithful at our post of duty, worshipping God in spirit I shall try to give you a true account of and in truth. Let us take the word of our meetings in February. Brother God for our counsel, that we may be able to meet him at his coming; "For the Lord himself shall descend from and one applicant came out. Brother beaven with a shout, with the voice of Anvil came and baptized her the third the aschangel and with the trump of of March, and preached twice for us. God, and the dead in Christ shall rise Then, in May, Bro. Bucklew came and first; then we which are alive and reheld meeting again, and baptized one main shall be caught up together with more. Then, in June, Bro. Anvil and them in the cloud to meet the Lord in Bro. Bucklew came again, and Brother the air, and so shall we ever be with Anvil baptized four more; and now we the Lord." (Thess. 4:16, 17.) But number ten in all—and there are at this if we fail to do what the Lord has told us to do, we will fail to meet the Lord. May the Lord assist in the work that Then are you standing where you ought has begun, that everything may be done to be? Reader, if you have not made your peace with God, let me exhort you The Lord is merciful unto us, and let us that it is high time for you to seek salwork out our soul's salvation with fear vation, and knock at the door while it and trembling. O, let us who have is called to-day. To-morrow may be too lisped the name of Christ, and have cov- late; and to meet an angry God will be enanted with him, go on to perfection awful; for you will be cast out where there will be weeping and gnashing of teeth. But if you have made your peace with him, prove faithful to your Master, and you will gain the reward and be able to wear the crown in that

What a terrible thought it is to think has told us to do, for he is faithful that one moment and see where the human family stands; for there is so much according to our work. Then let each laboring done in this our day to extinone of us be careful how we live, for guish the true Gospel, while the childways. But I would say to you, keep for he is faithful who has said, "Blessed the light before you, that you may are they that do his commandments, see the way that our Redeemer went, that they may have a right to the tree and to take Christ for your example, of life, and may enter in through the and not do as we sometimes hear per gates into the city." (Rev. 22:14) sons say, that he is no example. The Savior says, "I have given you an example, that ye should do as I have done to you." (St. John 13:15) He also says, "For even hereunto were ye called, because Christ also suffered for us, leaving us an example that ye should follow his steps" (21st Peter: 21.) Therefore, let us be careful how we deal with the word of God; for one thing is certain, that it will condemn us or else save us; and if God is for us, who ern be against us. Therefore, let us keep our backs to the world and our faces Zionward, that we may be ready when the messenger of death comes to separate the soul and the body, and to meet those loved ones who have washed their robes in the blood of the Lamb and gone before to sing the everlasting song of Moses and the Lamb. "For in heaven there is joy for evermore, and there shall be no more curse, but the throne of God and of the Lamb shall be in it; and his servants shall serve him, and they shall see his face, and his name shall be in their forcheads; and there shall be no night there, and they shall need no candle, neither light the Brethren in Fairview Congregation of the sun, for the Lord God giveth them light, and they shall reign forever commencing October 19th, at 10 o'clock, and ever." (Rev. 22:3, 4, 5.)

Is not his worth laboring for? Can noose County, Iowa. A general invitawe not bear persecution for the sake of tion is extended to the Brethren and Christ who left the shining courts of Sisters, and especially Laboring Brethheaven, and God sent him in the like- ren. Those coming on the Chicago & ness of sinful flesh, and for sin con- Southwestern Pacific Railroad will stop demned sin in the flesh. He paid the off at Unionville; those coming on the debt and reconciled us to God. Are we Burlington & Southwestern R. R. will not willing, then, to be obedient to the stop off at Moulton. will of him and do his commandments? for if we do his will, he will bless us; Unionville, Iowa.

Z. Annon.

Thornton, West Va.

NOTICES.

NEVADA CITY, VERNON CO, Mo., July 16, 1872.

Brother H. J. Kuitz:

Please announce that, the Lord willing, there will be a Communion Meeting in our District of Church, at the residence of Bro. Samuel Click, on the 20th of September next, at 10 o'clock, A.M., one mile Northeast of the Nevada Depot, Vernon Co., Mo. We expect the Ministering Brethren who compose the Committee to visit the Spring River Church, Jasper Co., Mo., will be with us on the occasion, and to remain over Sunday. We extend the usual invitation to all desiring to be with us.

By order of the Church.

J. D. YODER.

Please say, through the Visitor, that intend holding a Communion Meeting, three miles South of Unionville, Appa-

DANIEL ZOOK.

J. L. FRANTZ.

Died, in the Eagle Church, Hancock County, Ohio, June 10th, our beloved Sister AMANDA KRABILL, wife of Brother John Krabill, and daughter of Brother Simon and Sister Isabella Rodabaugh, aged 20 years, 2 months and 3 days. Of the subject of this notice we can say that she lived her whole life in the fear of God. She was baptized when just emerging from infancy-just a little over ten years old-wnen she was led into the liquid stream and was immersed. She lived a devoted Christian. She was a kind wife, and was beloved by all who knew her. During her sickness she expressed a desire to depart, and said she was going home to the New Jeru-salem. She leaves a babe two weeks old, a kind husband, and parents and brothers and sisters to mourn her departure. Her remains were buried in the Brethren's grave-yard at the church. Funeral discourse by brother Levi Dickey and others from Rev. 22: 14. Williamstown, Ohio.

Died, in the Covington Church, Miami Co., O., June 13, 1872, Sister ELIZABETH MOHLER, wife of Elder Radolph Mohler, aged 70 years, 10 month and 13 days. The deceased left, beside her husband, a large family of children and grand-children, and the reputation of being a faithful and consistent member of the church of which she had long been a member. The funeral services were performed by the Brethren, in the presence of a large congregation of sympathizing friends.

EDITOR

Died, in the Newton Church, Miami Co., O., March 15th. 1872, Bro. JOHN S. DEETER, age 58 years. 3 months and 9 days. He left a widow and several children to mourn their loss. He was a zealous and useful member of the Chirch, and died in the hope of a blessed immortality. Funeral services by the Brethren. Editor.

Died, in the Loudonville Church, June 13, 1872, Bro. SAMUEL ABENBAUGH, aged 56 years, 9 months and 25 days. Bro. Abenbaugh came to his death by the fall of a tree. He lived but a short time after he was hurt. He was a deacon for some years. In his death the family has lost a kind father, the Church a loving Brother, and the neighborhood one of its best citizens; but we believe that our loss is his gain. Funeral services by the writer and Bro. Brukaker, from Rev. 12: 13.

Died, in Logan County. Ohio, July 17, 1872, Old Grand-mother BALMER, of old age. See was a member of the Lutheran Church. Her age was 92 years, 5 months and 17 days. Funeral services by the Brethren.

J. L. FRANTZ.

Died, May 19th. 1872. in Yellow Creek Congregation, JACOB MILLER, aged 60 years, 4 months and 2 days. He was born Janhary 7, 1812. Text, Rev. 14:13. Services by Brethren D. B. Stutsman and Moses Hess. Followed to the grave by a large congregation.

Also, on July 14, 1872, in Union, Logan Co., Ohio, in the Omish Congregation, JACOB, son of Samuel and Nancey Headings, aged 8 years,

Died, suddenly, in the Logan Congregation, Logan County, Ohio, June 16, 1872, our beloved old Sister MILLER, wife of J. B. Miller, aged 66 years, 9 months and 21 days. Disease, dropsey and heart-disease. Sister Miller was getting ready to go to her daughters'; her husband asked her whether she could get ready soon, and she said she thought she could. These were her last words. Her busband having got the carriage ready, went into the house and found her in the bedroom, partly dressed, lying on the floor, dead. She leaves a kind busband and five children to mourn their loss; but we hope their loss is her great gain. Services conducted by the Brethren, from Philipians 1: 21. 22.

Degr ff, Ohio.

Died, in Eaton County, Michigan. July 6th, 1872. our dearly beloved Sister SUSANNA KEPNER, wife of Jacob Kepner, and daughter of John C. and Fanny White, of Medina Co., Ohio, aged 29 years, 8 months and 16 days. She was a me ber of the Brethren Church, and always manifested great interest in its welfare. The little Church greatly feels her loss. Her disease was dropsey and febroid tumors. Her suffering was hard, but she bore it all with patience, and said she was willing to leave this world of sorrow; for she felt sure of a home in heaven where there was no more sorrow and paic. She selected the 643, 644 and 645 hymns to be sang at her funeral. She leaves a sorrowing husbrnd, two little boys, with many sympathizing friends, to mourn her untimely death. Runeral services by Elder Nickson, from Job 14:1.

Died, in Poplar Ridge Congregation, Defiance Co., O., EMELINE HIRE, daughter of friend Solomon and Sister Susan Hire, aged 21 years, 9 months and 26 days. Disease, consumption, from which she suffered for about eight years. Funeral services by Bro. Jacob Brown and the writer, from 1 Peter, 22d, 23d, 24th and 25th years.

Ded, at the same place, July 10th, WILLIE HAUN, son of Friend Philip and Sister Rebecca Haun, aged 7 years, 8 months and 28 days. Funeral occasion improved by Br. Henry Flory, Wm. Noffsinger and the writer, from Matthew 18: 1, 2, 3, 4.

JACOB LEHMAN.

(Companion please copy.)

Died. in Columbiana, O., July 4, 1872, WILL-IAM VANDERSLICE, aged 37 years. He had made no profession. During his illness he was visited by Christian friends, which he enjoyed. May the Lord remember him in mercy. He left a widow and two children.

Funeral services by Rev. Johnson.

ERRATUM.

In Sister Coffman's obituary in July No. it should read. "June 4th, 1872, Sister Susan Coffman, wife of Bro. David Coffman."

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A MONTHLY PUBLICATION,

EDITED BY

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NOTICE.

Some brother wrote to me July 14, 1872 asking several questions I would answer if I could but the letter has no name to it. It closes by saying, direct your letter to Williamsport, West Virginia.

H. D. DAVY.

Casstown, Ohio.

Bro. James:

Please announce through
the Visitor that we intend, (the Lord willing) to hold our lovefeast on the 12th and
13th of October at the Waddams Grove
meeting house, Stephenson County, Illinois,
commencing at 1 o'clock. The usual invitation is extended.

Take Notice.—Change of address.
Our address now is Orangeville, Stephenson
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THE GOSPEL VISITOR.

Vol. XXII.

SEPTEMBER, 1872.

No. 9.

THE SCHOOL OF GOD.

And they shall be all taught of God. John 6:45.

I have learned, in whatsoever state I am, therewith to be content. Phil. 4:11.

Throughout the universe of God, where persons or things were designed to exist together, there is an adaptation of one thing to another, or an adaptation of the person to the place he was to occupy, and to the service he was to perform. see this in the physical department of God's universe. Man's body, as it is now constituted, could not live in any planet surrounded by a different atmosphere, or governed by other natural laws than our earth is governed by. The birds of the air are, in their organization, adapted to their locality, as also are the inhabitants of the watery deep.

And though God made man upright, and adapted him to the sphere of being in which he was to move, to the class of enjoyments that were to give him the highest pleasure, and to the work he was to perform; according to Solomon he sought out many inventions, some of which have been demoralizing in their tendency and effect, and, consequently, have disqualified him to execute the mission for which he was sent into the world. And now, according to the apostle Paul, men "having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness educational, moral or charitable, of their heart," a renewing and a that is originated for the improve-

them to their primeval position. To feel perfectly at home in the society of saints and angels, and to mingle with them in their exercises in serving God day and night, and to be in harmony with all the laws and beings of the heavenly world, we must evidently possess the same character, and this character is only obtained by training and cultivation. The saving knowledge of the gospel is not an intuitive knowledge. or a knowledge born in us; neither is it miraculously or supernaturally imparted to us without the use of our faculties. It is to be learned; and learned too, in the School of God. Without study there is no proficiency in the science of holiness. But with such teachers as God, and Christ, and the Holy Spirit, all of whom perform the work of teaching, the most ignorant may be made wise unto salvation.

In God's school, attention is given to the training and cultivation of man's physical and intellectual, as well as to his moral Whether or not the course pursued by God in training men has led to the modern system of education, which does not confine the education of the young to the improvement of the intellect alone, but seeks to improve and develop the physical and moral as well, it is a fact, and a suggestive fact, and one that does honor to the Bible, and that is this; every system or institution, whether preparation are necessary to restore ment of men, the more fully it

embraces all the interests of human- and things strangled," as these are divine plan for blessing and saving men.

First. God's education of man, embraces his physical training. is true our bodies as now organized, are not to continue, but are to be dissolved, and are to give place to an organization of a higher order. Nevertheless, such is the relation of the body to both the intellectual and moral nature of man, that its importance, government and healthy condition should receive due attention from all who are endeavoring to enlarge their usefulness and perfect their manhood. Hence, in the different systems of God, designed to educate and train men, their physical culture was embraced. The propriety of this will be the more apparent, when we remember that God requires of his people their bodies as a living sacrifice. And all the sacrifices offered to God, to be acceptable to him, must be as pure and entire as possi-Therefore Paul says to his fellow-students in God's school: " Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (2 Cor. 7:1.) While all bodily impurities are to be discarded by the disciples of Jesus, all the appetites and propensities which would seek their gratification at the sacrifice of bodily health or purity, or in violation of Christian law, are to be mortified and suppressed. Among such things are articles of clothing which are injurious to health, or which on account of their value or ornamental character, are forbidden by Christian law. And

ity, the more it resembles God's prohibited by the apostles and elders of the early church. (Acts 15:6.) We may add to the foregoing, tobacco and intoxicating liquors, when not used medically; as when used otherwise they are likely to injure and defile the body. while all morbid appetites are to be suppressed, the body is to be kept under the government of such hygienic rules as a sanctified spirit knows will be promotive of health and usefulness. learned to train and use his body so as to render it subject to the higher powers of his manhood. Hence we hear him say, "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." (1 Cor. 9:27.) And he admonishes his roman brethren thus: "As ye have yielded your members servants to uncleanness and to iniquity, unto iniquity; even so now yield your members servants to righteousness, unto holiness." (Rom. 6:19.) this way we may glorify God in our And in this way the body becomes what it should be, a temple of the Holy Spirit. If the presence of the Holy Spirit depends upon a condition of the body, as it evidently does, as Paul was urging the purity of the body when he said to the Corinthian brethren: "What; know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own. For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's," (1 Cor. 6:19, 20,) then the training and governing of with these may be classed "blood their bodies is a matter of no little

importance to all who are striving all our researches after truth, and in to be Christians.

Secondly. In the School of God the mind or intellect is trained and educated. It is an error to make Christianity consist in any amount of knowledge the intellect may acquire, or in its most enlightened state. But it is no less an error to reject the intellect and its lawful operations, both in the earliest, and in the advanced state of the Christian life and experience.

"The Christian knows his God aright,
And worships him with strong delight;
He's taught of GoJ, and truly wise—
Still sets the Lord before his eyes."

In believing and obeying the truth, or, in other words, in "perfecting holiness in the fear of God," the intellect has a work to perform, since there is a part of Christian truth which is addressed to the understanding, and which operates upon the will, and stirs the conscience through this faculty. Such, in part at least, are what we call the facts of the gospel, namely; the death, burial and resurrection of our Lord. These facts are proved by testimony addressed to, and apprehended by the understanding.

As God has given us a revelation of his will in writing, to understand his will given in that way, the intellectual powers are more or less exercised in the reception of the whole system of divine truth. But that system is not presented to us in any connected order, but we have "here a little, and there a little," and it is for us to connect it together and to make a wise and judicious practical application of it, in order that its design may be accomplished. Here there is scope for the exercise of the understanding, as there is in

our application of it. The intellect. ual faculties are by no means to be idle or unemployed in studying the word of God. And when they are properly used, they will not only administer to the improvement of the moral nature of man, but their healthy and frequent exercise will tend to their own maturity and perfection. "The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments." Ps. 111:10) This good understanding seems to be connected with, and in some degree seems to be the result of doing God's commandments. This agrees with the promise of the Savior, "Unto you that hear shall more be given." (Mark 4:24.) Paul informs us that "the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit." (1 Cor. 12:7, 8.) Now whatever this meant in its application to the apostolic church, or the church at Corinth in the apostles' day, we may gather from this and other similar passages referring to the gifts of the Holy Spirit, that those who possess this divine power, with all its diversified and blessed influences, have a very efficient help in acquiring wisdom, especially the wisdom that makes us wise unto salvation. But the influence of the Holy Spirit upon all the powers of that mind which has been renewed by it, in qualifying it for all its lawful operations, is most salutary and strengthening. Hence the apostle, in speaking of the distinguished advantages of the disciples of Christ, spirit of fear; but of power, and of some, prophets; and some, evanlove, and of a sound mind." (I Tim. gelists; and some, pastors and 1:7.) The effects of Christianity teachers: for the perfecting of the upon man are various, numerous, and glorious.

Thirdly. In God's School the moral training of man is the grand object to be accomplished. Man has a moral nature, and that moral nature is greatly depraved. "The carnal mind is enmity against God." This being the case, man in his carnal state is not prepared to fill his place on earth, and much less prepared to go to the Christian's heaven, into which nothing can enter "that defileth, neither whatsoever worketh abomination, maketh a lie." (Rev. 21:27.) Hence he must be educated and trained if he fulfills his mission and attains unto his high destiny. And that education and training can not be accomplished in any worldly schools. It must be a complete training of the whole man-of the "whole spirit and soul and body." (1 Thess. 5: 23) This training can only be brought about in the School of God, and by the divine Instructors who labor in that school. As the seasons of childhood and youth are the best seasons for improvement, the process of training in this school is this: The scholars are regenerated or born again, and thus become Then learning of Christ, and practicing his precepts, and obeying his commandments, and "speaking the truth in love, grow up into him in all things, which is the head, even Christ." (Eph. 4:15.) The regulations of this school are without much bard study. "And he gave some, apostles; and hence he was a successful learner.

saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." (Eph. 4:

Paul was no less successful in learning at the feet of Jesus, than he was at the feet of Gamaliel, a doctor of the law, at whose feet he was brought up. He tells us what he had learned, in the following language, not at the feet of Gamaliel, but at the feet of Jesus. "I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need." (Phil. 4:11, 12.) What glorious attainments the apostle had made in the divine life-in the School of God. He had learned to be content. And "godliness with contentment is great gain." (1 Tim. 6:6.) His heart had been brought to say truly, Thy will be done. And the will of God was done on earth in his heart, as it is done in heaven. Hence he had a glorious, earnest, or foretaste of heaven.

But remember, dear reader, Paul learned what he knew. He did not reach the high point of Christian perfection to which he attained, altogether sufficient for training prayed much-he fasted muchsouls for heaven. The apostle Paul he denied himself much-he labored refers to these regulations thus: much in his ministerial calling, and

Would we be successful learners in mysteries of what seems to us the School of God, and experience a apparent useless extravagance in proper training for heaven? We erecting a building which from its must study; we must learn. Let costly character, must while it reus not be discouraged. We may be mains, be a standing temptation to ignorant, and slow to learn; still, heathen kings and monarchs to rob let us not be discouraged. With such helps as we have in the School or Church of God, we, too, may be trained for heaven, and unite with the hundred and forty and four thousand in singing the new song. But if we ever sing that song we must learn it, and be redeemed from the earth. And we will have learned that song, when we have learned the misery of a guilty conscience, and then learned the peace and joy of pardon, through the Savior's precious blood. J. Q.

THE JEWISH TEMPLE, A TYPE OF THE CHRISTIAN CHURCH.

Seest thou these great buildings? Mark 13: 2.

At the close of the account and description of the temple or temples, I said I would offer some remarks in a forth-coming article. These I now propose to offer. In contemplating the vastness of wealth and labor expended in its construction and erection, we are not only amazed and surprised at it, but are constrained to wonder why it was so. The idea of erecting a building for the service of God, of such vast dimensions, and overlaying its outer edifice? Did it represent him walls and floors with pure wrought through whom we, upon whom the gold, and that by divine approba- ends of the earth has come, have tion, is a wonder that finite minds access to worship God in the beauty whose knowledge of religion is ob- of spiritual holiness? Hear the tained from the revelation (of God scripture evidence, and draw your and his service) in the New Testa- own conclusions. "Jesus answered ment Scriptures, fail to comprehend. and said unto them, Destroy this I trust God will not be angry with temple, and in three days I will us if we attempt to pry into the raise it up. Then said the Jews,

and plunder it of its great wealth, while a building with root, wals and floors of less valuable materials could be made to answer the purpose for which it was designed. But God permitting this to be so built, and honoring it with his divine presence is evidence of his approbation.

Then we come to inquire whether its splendor, magnificence and costliness was not intended to represent a more glorious revelation of the excellencies and glories of God in the spiritual worship of him who in due time will reveal himself as a Spirit, and they that worship him "shall neither in this mountain, nor vet at Jerusalem, worship the Father." For "God is a Spirit: and they that worship him must worship him in spirit and in truth " Did then the temple typify Christ in his manhood, or God incarnate, God in the flesh? Was Christ the son of David, and yet acknowledged to be David's Lord, the wonderfully and curiously wrought workmanship of God, in whom dwelt the Godhead bodily, the one represented by this wonderfully curious and costly

in building, and wilt thou raise it up in three days? But he spake of the temple of his body. When therefore he was risen from the dead, his disciples remembered he had said this unto them; and they believed the Scripture and the word which Jesus had said." (John 2:19-22.) Considering then the value preciousness of the anti type, Christ; the world with all its wealth could not render the type, the temple too costly, magnificent and glorious. And as the preciousness of its materials would be a standing temptation for nations to covet after, so should the excellency that is in Christ be a continual pearl of great price for all the world to forsake all and seek after it to obtain each one for himself.

May it not also prefigure, however, the glorious and fixed residence of the Most High God, where he is served by multitudes of angels and spirits of just men made perfect, and honored with songs of eternal praise? "The Lord is in his holy temple, the Lord's throne is in heaven: his eyes behold, his eyelids try the children of men." (Ps. 11: 4) And, "Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them." (Rev. 7:15.)

Did it typify the gospel Church? If so the type must be large, roomy, glorious and well built; for the anti type, the church, is well founded upon the rock against which the gates of hell will never prevail. is capacious-room enough in it for all nations to worship God in. It is glorious, and reared up with lively stones, and cedars of God; chosen rious a combination of God and

Forty and six years was this temple men, connected together by the word and ordinances of God, cemented together by the blood and spirit and grace of Christ; and so is fitted to be the residence of God. The Father, the Son and the Holy Ghost will dwell in here. "And are built upon the foundations of the apostles and prophets, Jesus Christ himself being the chief corner-stone; In whom all the building fitly joined together groweth unto a holy temple in the Lord: In whom ye also are builded together for a habitation of God through the Spirit."

> If then the temple was intended to prefigure one or all of these, (and who will venture to assert it did not,) could there have been any thing reared up by man on earth, with all the special wisdom and skill God could endow his mind with, and all the wealth earth could afford, be made too grand, too magnificently superb and mysterious in its construction as a type of the most grand and awfully sublime antitype, Christ the Lord in his manhood, and salvation through him in the Church? I presume not. While the temple was the wonder and admiration of the world-(See what manner of buildings are here)—Christ Jesus the Lord in his incarnation is the wonder and admiration of men and angels. Perfect man in all his physical parts, suffering sorrow and acquainted with grief. And perfect God, having power on earth to forgive sins, and to save unto the uttermost all them that come unto God by him. Having power to lay down his life, and to take it up again. The salvation of man involved the necessity of so myste-

man in one person or body; the plex character of the structure; two natures, human and divine, they say, "Master, see what manner blended in one; so mysterious and of buildings are here." As the temcomplex in its design, that even ple was covered with gold, and its angels desired to look into it, but walls overlaid with the precious failed to see through its intricacies metal, so was the humanity of the until the plan was developed and son of David covered and overlaid laid open to their view on heaven's with the divine nature, that they panorama in the babe of Bethlehem. failed to see how he could be both Then it was they could say, "Fear David's son and David's Lord He not: for behold I bring you good being God and man, so according to tidings of great joy, which shall be his humanity, or as man, he is Dato all people. For unto you is born vid's son; but as God he is David's this day, in the city of David, a Lord. If the temple is to prefigure Savior, which is Christ the Lord." this wonderful mystery in godliness, And then it was that a multitude of surely it must be grand and rich in the heavenly hosts could praise God, the extreme. saying, "Glory to God in the high- And even so must it be complete vid, and accordingly they answered house, a holy priesthood, to offer up that he was the son of David. But spiritual sacrifices, acceptable to when he put the question further, God by Jesus Christ." One of the and said, "How then doth David in peculiar features in the building of spirit call him Lord, saying, The the temple was-the stones must be Lord said unto my Lord, Sit thou dressed, fitted and prepared in the on my right hand until I make thy place where they were produced, so enemies thy footstool? If David that when they were brought then called him Lord, how is he his together, each stone was laid in its son?" To this, "No man was able allotted place, so that neither the to answer him a word." Such a sound of ax nor hammer was heard complex composition they could not in all the building; from which obunderstand; it is too mysterious for serve: In the spiritual templethem to solve; they can not answer. the Church-believers are the mate-It is so much like the building of the rials by which it is built up. These, temple, that though the building the apostle figuratively calls lively stood before them they could not (or living) stones. These must be understand the intricate and com- prepared and made ready for a place

est, and on earth peace, good will in all its parts to be a representative toward man." Yet so mysterious of the Church of God, the body of was the phenomena God in man, Christ, the ground and pillar of the that man in the days of his mani truth which is "built upon the festation failed to comprehend it. foundation of the apostles and whose son is he?" This was a fair the chief corner-stone. To whom, question, and apparently easily coming as unto a living stone, disanswered, for they need only trace allowed indeed of men, but chosen the genealogy up twenty-eight and precious. Ye also as lively generations, and they come to Da-stones, are built up a spiritual

in the church in the place where they God to inhabit and dwell in. "Know are, by repentance, faith and conversion; and thus prepared, will by baptism, be brought into their place in the church. The granite or marble rock, when first broken out of these natural fastnesses, are rough and unsightly, out of square and shape, so that they are unfit for use in the building; But the workman lays down the rule and draws the line, and spalls off all outside of it, and thus squared and dressed for a place in the walls.

So the sinner, in his natural state of mind, is rough and unsightly, out of square and unfit for a place in the Church of God, must have laid to him the square rule of the gospel, and the line of righteousness drawn, and all outside of that-the lust of the flesh, the lust of the eye, and the pride of life-the three grand heart roots which supply every temptation and disobedience to the commands of God, must be cut and spalled off with the chisel and hammer of taith and repentance. And this according to the figure in the dressing the materials for the temple, must be done in our reformation at home, so there be neither noise nor confusion at the time the dressed, squared, polished and converted believer is added to the building (the church) in baptism. This figure is in striking contrast with the boisterous scenes enacted in what is falsely called conversion.

The saints, individually and personally, are temples. They are the living stones with which the church temple is reared up; their souls and even their bodies must be prepared for a place in the church temple, where they must be living material, and become individually temples for than to half do ten times as much.

ye not," says Paul, "that ye are the temple of God, and that the Spirit of God dwelleth in you." The grandeur and magnificence of the temple seems specially to prefigure this. And that the Christian believer, the anti-type of the temple type, may attain unto the full design of God in us, we must labor together with God to work in us both to will and to do his will. For says Paul, "We are laborers together with God: ye are God's husbandry, ye are God's building." When God becomes both the architect and the builder in the soul, it will be precious in his eyes, and a stately and costly palace for his indwelling. And how careful must we be not to deface nor defile it, for says Paul, "If any man defile the temple of God, him shall God destroy; for the temple of God is half, which compre jo a. believer must guard against any individual defilement in himself, as a living stone or member in the church, and also against any defilement being brought in, or permitted in the church by any one, but as a co-worker with God, must take heed to himself, and to the doctrine, and so save himself and them that hear him.

D. P. SAYLER.

LET Christ, love to Christ, and work for Christ, be such familiar themes in the household that the little child will never remember when it did not love Jesus, or when religious things were not a part of every-day home life, as much as playing, eating or working.

MIND this: It is better to accomplish perfectly a very small amount, For the Visitor.

EPISTOLARY.

DEAR BROTHER:

I will now attempt, briefly as possible, to give you my opinion upon the following portion of Scripture; as I could not do so at the time you wished to know.

And I say unto you, make to yourselves friends of the mammon of unrighteousness; that when ye fail they may receive you into everlasting habitations.

I am of the opinion that the parable of the unjust steward was given to teach us the necessity of earnestly striving to gain an eternal inheritance when our mortal life shall close.

As the unjust steward was careful to secure for himself a habitation after his stewardship should be taken from him, so should we also exercise prudence in making provision for the future, that when our Lord cometh we may "be found of him in peace," and be "made partakers of the inheritance of the saints in light."

If the children of this world, wise in their generation, are so very careful to secure for themselves comfortable, yea, even luxurious homes; if they strive earnestly to excel in the arts and sciences; if they desire to rise to eminence in his disciples, and in respect to their the practice of medicine or of law; spiritual interests, say to them, if their ambition leads them into the "make to yourselves friends of the political arena to seek offices of mammon of unrighteousness." honor or profit at the hands of their fellow-men, or if through a desire of digging or begging, had acted convain glory they see no other path- trary to every principle that could way to renown only over gory save him from doing either, he battle-fields, where amid the "con- would have been a fool. If we, who fused noise of battle and garments desire to receive "an inheritance rolled in blood," they imperil their among them which are sanctified," lives to win the empty bauble, fame; would act contrary to every thing

they may undertake, they spend the best energies of their lives-work manfully - overcome difficultiessubmit to privations-watch and wait-throw their whole soul into the work - divest themselves of every thing that might hinder them in their progress-seize every thing that might help them forward and gain for themselves the empty honors they covet, it is unmistakably our highest duty, seeing that we wish for far better things, to make use of all these means which the infinite Father has placed in our hands.

If we are the children of light, we should walk as the children of light. If we are not of this world, we must not be "conformed to this world," but "be transformed by the renewing of our minds that we may prove what is that good, and acceptable, and perfect will of God," and knowing that will, we should use all our powers in endeavoring to obey; "deny ourselves of all ungodliness and worldly lust; live soberly, righteously and godly in this present world."

As the Lord of that steward could commend him for acting wisely in regard to his temporal interests, so could the Savior turn to

If that steward, desiring to avoid if to be successful in any calling which could gain us that blessing, "brethren, let us fear, lest a promrest, we should seem to come short of it."

"Make to yourselves friends." How? "of the mammon of unrighteousness." The German translation reads "with the mammon," &c. Mammon in the margin is rendered "riches" "Make to yourselves friends with the riches of unrighteousness." Some are of the opinion that unrighteous gain is what should be made use of for that purpose. I can not think so. No one can be a follower of Christ and get "unrighteous gain." I think it has reference more particularly to the riches of this world."

"Make to yourselves friends." Of whom? Certainly not the rich. "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors. But when thou makest a feast, call the poor, the maimed, the lame and the blind, and thou shalt be blessed." We readily conclude the poor are the ones whom we are to make unto ourselves friends, and if we examine rightly, we will find that it will be acting wisely to do so. "Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him." It would certainly be advantageous to make those our friends who are God's choice, and "heirs of the kingdom." "And whosoever shall give to drink unto one of these little ones, a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." "He that

we would be nothing else. Ah! hath pity upon the poor, lendeth unto the Lord; and that which he ise being left us of entering into his hath given will he pay him again."

> Having endeavored to show who we should make our friends, and how we should make them such, here is the reason why we should do so, "that when ye fail they may receive you into everlasting habitations."

> "When desire shall fail," when we go to our "long home," when the Lord shall call us to give an account of our stewardship, then those humble poor, "rich in faith," and perhaps those whom we have won into the kingdom of Jesus by our unselfishness, by our devotion to the principles of the glorious gospel, and by manifesting by works, our faith in him who hath given unto us "those great and precious promises," shall receive us as fellowcitizens with the saints, and of the household of God."

"Then shall the King say, Come, ye blessed of my Father," &c. "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

In whatever condition of life we may be, either with little or with much, we can not escape the responsibility to try earnestly to discharge, faithfully, our duty to God and our fellow-men. "He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much. If, therefore, ye have not been faithful in unrighteous mammon, who will commit to your trust the true riches?"

Ringgold, Md., Aug. 1, 1872.

For the Visitor.

COME TO JESUS FIRST, THEN TO HEAVEN.

I had been requested to preach the funeral discourse of a dear child that had died some time previous. which circumstance caused thoughts to roam to the regions of bliss, where I imagined the spirits of children dwell with a knowledge of what is transpiring with their parents and others here. With such thoughts, I fell to sleep, or rather into a doze, and I seemed to hear distinctly a voice say: "Parents, come to Jesus first, then to heaven." Those words frequently recur to my mind, and have made such an impression that I have thought to let my pen run as my mind may be prompted by the Spirit.

Those words, whether heard really, or only imaginary, have a sublime truth attending them. "Come to Jesus first;" yes, that is the sum and substance of a Savior's love the voice of God in the gospel-and away from Jesus, when the sound is truly the essence of "Jesus died for heard from shore to shore, "Come, me." There is a heaven of joy beyond this world, but to gain it we must come to Jesus first. Jesus is the "way," Jesus is the "truth," and Jesus is the "light and life."-We must come to Jesus first, for he is our "Prophet, our Priest and our King;" our Captain, our Leader and our Redeemer.

We are lost in sin-away from God-but we hear of salvation, even to the uttermost. We hear of a way that leads to God. But we must come to Jesus first; yes, first, for he is our Mediator-he is the one that is the propiatiation for our sinshe is our SALVATION.

before, know that heaven is their from Immanuel's wounds is rolling

portion-their home. You want to meet them there, but you must come to Jesus first. Eternal wisdom has so decreed. Divine love has made such a blessed provision. Oh, then to Jesus first, to Jesus now, to Jesus in time, and then to heaven in eternity. It is Jesus who says, Come; the Spirit and the Bride say, Come; and we imagine all the heavenly hosts catch up the strain as it falls from the lips of the blessed Savior, and shout it forth until the eternal heavens ring with the sound of the glorious invitation. COME.

The harpers, that play upon the "instruments of a thousand strings," tune their melody to sound in unison with the sweet plaintive voice of the Spirit and Bride, the welcome word, Come. Little cherubic voices break forth in one universal concert of sweetness, and sing, "Come; oh, come to Jesus, then to heaven!" Who can "stand all the day idle," far, far for all things are ready"? Dare we think of heaven, hope for salvation, or court God's love and mercy while at a distance from Jesus and the Cross of Calvary? Dare we tempt God by seeking an interest in the blood of Christ, while ashamed to come in the way with him? We must lock arms with him; must abide in him; must live in him, and walk and stoop with him, in all his appointed ways.

Now, the accent of God's love is, "Come, oh, come and drink of the waters of salvation, that ye may never thirst." Now is the time that God's mercy is flowing so free. Parents who have children gone Now is the time the crimson flood

Now is the time for sinners to and the Omega. "plunge beneath that flood and lose all their guilty fears." And now is the time we hear the gladsome news, "Come to Jesus, then to heaven."

Listen, oh earth! and be silent, ye heavens! for in the distant future we hear a different voice. It is as the voice of many waters, and as the voice of rolling thunder-an angel crying, "TIME IS NO MORE!" The sun of God's extended mercy has set-the day is past-the fountain of salvation closed. "God has shut to the door." The voice of Jesus saying, "Come," is silenced. The Spirit and the Bride no longer say, "Come." All invitations have ceased, and in their stead comes a voice as from the depths of God's wrath, crying, "Go! go from me, ye workers of iniquity; I never knew you." Go away into everlasting ruin-go from all that is pure and lovely, to regions of dark despair! Ye would go to the world's banquets; ye would go to the bowers of sin; ye would go hand in hand with satan. Now ye must go to ruin-to despair-yea, to hell.

From this dark picture of woe and sound of "weeping and wailing," we turn to behold the state of those who came to Jesus at his call, came to Jesus first, and then to heavenah, yes, safe in heaven! Jesus opened the pearly gates and let after that which is lost until he finds them in. Through him were their it. Or, though it falls into a pit, he souls prepared to drink in the beau- will lift it out, even should it be a ties of the New Jerusalem, and be "horrible pit," or should be become filled with heavenly glory. Glad defiled as with "clay." Offensive hands have met, long-separated as is the pit of human guilt, and souls have been re-united, and from deep and forbidding as it is, such their loosened tongues flow songs of was the love of Christ, that he did sweet salvation, and honor, praise not hesitate to enter the pit, and and adoration to him who is from offer his bleeding hand to its perish-

on and on to the ends of the earth. | everlasting to everlasting, the Alpha

Oh, come one, COME ALL, to Jesus first, then to heaven.

J. S. FLORY

Orchard View, W. Va.

"ONE SHEEP."

What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out? Matt. 12:11.

The redemptive price paid by the Redeemer, which was not silver or gold, but his own precious blood, for the freedom and salvation of our race, stamps a value upon mankind which no figures can express, and which the mind can not fully comprehend. But our Lord has not only taught the value of our race as a whole; but with equal clearness has he taught the value of each individual member of the human family. This is taught us in the words of our Lord which head our article. One sheep, or one soul. Who would have thought one soul so valuable in the estimation of our Lord, as he makes it? A man rich in extensive flocks of sheep, and who had them pasturing in the mountains, should he lose one, would not miss it, and would give himself no trouble about it. But not so with the heavenly Shepherd. He leaves the ninety and nine in the wilderness, and goes

ing inmates. "For when we were his cry was heard. And he will yet without strength, in due time hear thy bleating as one of his lost Christ died for the ungodly. For sheep, and deliver thee from the scarcely for a righteous man will horrible pit. But perhaps thou art one die. Yet peradventure for a discouraged, as thou art but one good man some would even dare to sheep of the great flock of humandie. But God commendeth his love ity, and thou art tempted to believe toward us, in that, while we were yet sinners, Christ died for us." Surely he was the good Shepherd who gave his life for his sheep. "Herein is love, not that we loved God, but that he loved us, and sent sheep. He can not lose one without his Son to be the propitiation for our sins." This sacrificing love of Jesus, prompted him to give all he could give-to atone with his own and to come to the knowledge of the blood for human guilt, and to break the power of man's inveterate foeto save the helpless from everlasting And the offering was successful-God can now be just, and yet justify the sinner that believes in Jesus. Oh, how precious must those sheep be for whom the holy Son of God atoned! Each sheep is "But to this man will I look, even precious.

Poor sinner! how has Jesus loved thee! Yes he loved thee, though thou art but one of his lost sheep. And does not the fact that thou art loved by Emanuel-God with usbegin to tender thy hard heart, and make thee begin to feel that thou hast the best reasons in the worldreasons growing out of thy lost condition, and the claims of God upon thee-to love him and to cease thy rebellion against him? But dost to love; I see I ought, but I feel

the heavenly Shepherd has enough without thee, and for thy loss he will not care. Dismiss thy anxious and desponding fears.

"ONE SHEEP!" He values one a mighty effort to save it. Ninety and nine are not enough for him. "He will have all men to be saved, truth." He rejoices greatly at the recovery of one soul from the thralldom and wretchedness of sin. "There is joy in the presence of the angels of God over one sinner that repenteth." Then do not think that thou art too insignificant to be noticed by thy God. He has said, to him that is poor and of a contrite spirit, and trembleth at my word." (Isai. 66:2.) Wait not for others to accompany thee to Jesus. If others, too, feel their need of salvation, and will go along with thee, well. But if none will go with thee, go alone. In thy spirit thou hast a jewel, the value of which heaven will appreciate, and arise to meet and save, as soon as thou dost arise to come to thy Father.

"One Sheep." Art thou separated thou say-my heart is too wicked from thy fellows by poverty, by guilt, by ignorance, or any other that I can not .- This is an encour- dividing wall, and do they all stand aging symptom. Look to Jesus; aloof from thee, and offer thee no to the heavenly Shepherd. Cry to word of encouragement? Is thy him out of the pit. Jonah cried out character so dark that they will not of the belly of hell-from the recognize thee as a human brother? whale's belly in the great deep, and This may humble thee, but let it not

drive thee to despair. Be of good calleth thee from all thy shame, prises within it a number of minor from all thy wicked associations, and related truths, each one of which from all thy sinful habits. With him depends upon the fact of the resurthere is mercy, with him there is rection of Christ. The doctrine of plenteousness of redemption. He his divinity and of the genuineness will not reject thee because thou of his mission rests upon it. For if art but one of his lost sheep. He will welcome thee to his fold, and thou shalt go in and out, and find pasture.

the joy the heavenly Shepherd feels upon finding the one sheep that has strayed from the fold, how precious must each sheep be to him. While Jesus is precious to believers, each believer is precious to Jesus. If the one lost sheep-one soul-guilty, polluted and rebellious, is of so much value in the estimation of the Lord of the universe, what must be the estimate he puts upon a soul washed in the Redeemer's blood, and clothed in spotless righteousness? Such a soul is a jewel in the estimation of the Lord. "These are my jewels," said the Roman mother, when pointing to her children, and when addressing one who made her No atonement has been made. We gold and silver her jewels, "And these are my jewels," will the Lord say, when the glorious church of the redeemed, "not having spot, or wrinkle, or any such thing," is pre sented unto him with its salvation and holiness completed.

"One Sheep." Let each individual then put a proper estimate upon himself, for if but one soul is lost, "great will be the loss." J. Q.

nor give too easy way to anger; the at best only in the twilight of the one shows a weak judgment, the Old Dispensation. other a perverse nature.

THE KEYSTONE.

comfort, rise; he calleth thee. He Christianity as a great truth comhe did not rise, he was either mistaken or an impostor. And "if he be not risen, then the dead rise not." In like manner the whole fabric and "One Sheep." When we think of superstructure of all the Christian doctrines rests upon the fundamental fact of Christ's resurrection. is in truth the great keystone which holds up the mighty arch of Chris-Knock this out, and the tianity. whole arch drops at once. Prove that Christ is not risen, and we are left without hope and without a Savior in the world.

If Christ is not "the first-begotten from the dead," then he was not the "only-begotten of the Father." If he left not the bosom of the sepulcher, then he never "left the bosom of the Father.' If he is not risen, then he is not at the right hand of God. We've no intercessor there. are yet in our sins, and those who have fallen asleep in Christ, were deceived and are lost. And if he has not "gone hence," where is the promised comforter? Where the glorious resurrection, the immortality brought to light in the gospel, and where the sheet-anchor of hope? If Christ has not risen, the New Testament is a fable, the Christian Church a band of deluded fanaties, and our missionaries are madmen, CATCH not too soon at an offense, and the world is yet in darkness, or

But we are persuaded

things, though we thus speak. "He LETTER OF INQUIRY ANSWERED is risen," and in that fact we find a C. W. GIVENS: glorious confirmation of all Christ My Dear Friend-Your letter of indid and spake. Let the skeptic de- quiry addressed to the brethren through ride his other miracles, if he will. Brother Riley, was handed to me a few Let him say, as the water blushes days ago, with the promise on my part into wine, "Trickery; legerde- that I would respond to your wishes, and main." As the life-restorer brings I do so, indeed, with much pleasure, back to life the pale son of the judging from the spirit of your letter, weeping widow, let the unbelieving that you and those whom you represent, scoffer say, "He was not dead." are sincere inquirers after truth, with Let him hear the Savior call Lazarus the intention of obeying it when fully out of his grave, and if he will not acquired. I am truly glad that you believe, let him say, "Lazarus was found our little book, the treatise on in a swoon," or that his was a mock trine immersion, etc., useful in confuneral, and he plotted a plan with nection with the New Testament, in the Son of God to hoax the unsus- convincing you as to the correctness of pecting crowd.

miracle of miracles—the self-resur- correctly formed the conclusion that the rection of Christ? In all the sem- New Testament is the Constitution of blance and reality of death, his body the Christian dispensation. This is the lay in the tomb-eyes closed, lips platform upon which we stand-the sealed, limbs stretched out in mo- rock upon which the Church is built, tionless inactivity. Suddenly a which shall never be overthrown. Plant shining one, commissioned from here your banner and you have nothing above, comes down "swift as the to fear, however formidable your foe lightning's glimpse," and rolls away may be, or from what point you may be the stone. The earth quakes, and assailed. the sleeper rises as if from a night's I am not at all surprised that those repose, "bursting the bands of of whom you speak, should prefer the death." And as he comes forth my Old Testament to the New; that is, the faith meets him at the mouth of the constitution of the Jewish Church to the sepulcher, clasps him in its arms and constitution of the Christian, because exclaims, "My Lord and my God! there is no congeniality between their The resurrection and the life!"- disposition and the spirit of the Chris-Even skepticism itself, like the tian constitution, not because it is ob-Centurion at the cross, smiting on scure or ambiguous, but because of the its breast, is compelled to exclaim, first great and essential principle; for "Surely this was the Son of God." "except a man be born again, he can not

are like plants that need daily requirements of this kingdom. "By watering; watches that need daily their fruits ye shall know them." winding; lamps that need daily The New Testament is so called in filling; bodies that need daily feed- contradistinction of the Old Testament, ing .- Guthrie.

the faith and practice of the Church of But what will he do with that the Brethren-through which you have

see the kingdom of God." This is clear CHRISTIAN GRACES .- Our graces from the manifest insubordination to the

and is equivalent to the old constitution

braced in the New Testament Scriptures, Self-denial, etc. But the Savior himself says, "except a man denies himself, and takes up his cross, and follow me daily, he can not be my disciple."

That the New Testament is our rule of faith and practice, is abundantly proved by the following testimonies: " From the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent taketh it by force." "For all the prophets and the law prophesied until John." (Matt. 5:12, 13.) "The law and the prophets were until John. Since that time the kingdom of God is preached, and every man presseth into it." (Luke 16:16.) "For Christ is the end of the law to every one that believeth." (Rom. 10:4.) "But before faith, we were kept under the law, shut up unto the faith which should afterward be revealed." "Wherefore the law was our school-master to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of 3:23-26.) If perfection were by the in conclusion revoke all former wills by Levitical priesthood (for under it the him made, and of course they become people received the law), what further inoperative. So our heavenly Father, need was there that another priest in making his Wills or Testaments, has should rise, etc? "For the priesthood acted precisely in the same manner. All being changed, there is made of neces- that was not incorporated into the New, sity a change of the law." (Heb. 7: ceased to exist as a rule of action.

superseded by a new constitution, as the 11, 12.) "For the law made nothing constitution of the United States altered perfect, but the bringing in of a better and amended from time to time .- hope did, by which we draw nigh unto Doubtless there are many politically like God." (v. 19.) "So much was Jesus those of whom you speak, religiously. made the surety of a better Testament." No doubt there are many who would (v. 22.) "But now hath he obtained greatly prefer the constitution of the a more excellent ministry by how much United States with the late amendments also he is the Mediator of a better expunged, and so likewise there are covenant, which was established upon many who dislike the amendments em- better promises. For if the first covenant had been faultless, then should no especially the doctrine of the Cross, of place have been sought for the second: For, finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel, and with the house of Judah, not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord." (Heb. 8:6-9.) In that he saith a new covenant, he has made the first old. "Now that which decayeth, and waxeth old, is ready to vanish away." (v. 13.)

We may aptly illustrate the idea before us, by the following: Testament is synonymous with Will. Suppose then we say, the New Will is the exclusive rule of our Christian character. Men generally in the close of their lives make wills devising their estates. It frequently so happens that they from time to time re-write, or make new wills. In doing this, they have the old will before them, and incorporate into the new just so much as they in-God, by faith in Jesus Christ." (Gal. tend shall continue to be operative, and

If the above theory was fully under- neither by heaven, neither by earth, stood and adopted by all, the divisions, neither by any other oath; but let your inconsistencies and incongruities in the yea be yea, and your nay be nay, let ye Christian world would speedily cease to exist, and that barmony or one ness so ardently prayed for by our blessed those who disregard such plain com-Savior would soon be a reality among all the professors of the Christian name, and would obviate the necessity of dwelling upon the particular duties ments award the privilege of testifying enjoined by the great Author of our holy religion, and would rather be an insult to the intelligence of rational warfare. This subject is so important, men and women; the way being so plain that none need err therein. The nceessity would be superseded of would greatly transcend the limits of "teaching every man his neighbor, and every man his brother, saying, Know sistent is this practice, and the spirit by ye the Lord, for all shall know me, from the least to the greatest."

But that you may be the better prepared to meet those that oppose you, I will insert a few of the testimonies upon the particular items in your communication.

First. Upon taking oaths, or swear ing, as it is usually termed. This point is so clearly taught and understood, that many outside of our fraternity, being conscientious, will by no means be in duced to do it. Then to the law and the testimony:

been said by them of old time, thou who was king of Salem, prince of peace, shalt not forswear thyself, but shalt and "of his government and pouce there perform unto the Lord thy oaths. But I say unto you, Swear not at all; neither claration we fondly anticipate that the by heaven, for it is God's throne; nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great King; neither shalt thou swear by thy head, because thou eanst not make one hair white nor black. But let your communication be: yea, yea; nay, nay; for whatsoever is more than these, cometh of evil" (Matt. 5:33-37.) "But above all, my bretbren, swear not; Sermon on the Mount, when in the

fall into condemnation." (James 5:12)

Language can not be plainer, and mands, must indeed possess but little veneration for the Scriptures, e pecially when all enlightened Christian governwithout it.

Second. Upon engaging in carnal so interesting and so extensive, that to give a tithe of the arguments against it this communication. Indeed, so inconwhich it is induced, with the whole tenor and spirit of the Christian code, that the mind that can not di ecrn it, must be blind indeed, and the disposition that will entertain it, deplorably corrupt. But assertions without proof are of little value. We will therefore endeavor to support what we have asserted, by the word of God

The announcement of our Savior's advent into the world by the shepher le, was as follows: "Glory to God in the highest, peace on earth and good-will to man." He was consecrated a print "Again ye have heard that it hath forever, after the order of Melchiadae, shall be no end." From this last deprinciples of peace, steadily diffued in the world until the last trait of the opposite disposition will be entirely anh. verted, and "the swords beaten into plow-shares, and the pear- into pruninghooks, and nation shall not lift up word against nation, neither shall they learn war any more."

Our blessed Savior, in that inimitable

greatness of his soul he uttered such glorious and sublime truths, has said: esteemed for wisdom and ability, are "I say unto you, resist not evil, but contrarywise, return good for evil, that you may be the children of your Father in heaven," etc. most illiterate and uncultivated, least esteemed for wisdom and ability, are suitable arbiters. Surely there are those among you that are able to judge among their brethren. No necessity for going outside of the church to settle such

And again the apostle Peter, in his instructions to Cornelius, says that God is no respector of persons, but that salvation is free to all who will accept it according to his word, "which word God sent unto the children of Israel, preaching peace by Jesus Christ," (he is Lord of all) as much as to sayhear him; he is divinely authorized "That word I say ye know, which was preached throughout Judea, and began from Gallilee, after the baptism which John preached." (Acts 10: 36, 37.) "The weapons of our warfare," says Paul, "are not carnal, but mighty through God to the pulling down strong-holds, spoiling imaginations, bringing down very high things, and bringing into subjection every thought unto the obedience of Christ." (2 Cor. 10:4.)

The reader will find this subject fully ventilated in a book published by us, in dialogue form, of which it has been frequently said, the argument is unanswered and unanswerable. The book also contains a treatise on trine immersion, the Lord's Supper, and on the necessity, character and evidences of the new birth.

The practice of law-suing is equally unwise and anti-Scriptural; especially, brother with brother. Christ says, "If a man sue thee at the law, and take thy coat, let him take thy cloak also." Paul says (1 Cor. ch. 6) "Dare any of you go to law before the unjust and not before the saints?" declaring that the saints shall judge the world, angels, etc, and how much more things pertaining to this life. in these minor matters, the while every thing is given us freely to enjoy, that is necessary for our comfort, it is our privilege to enjoy, but that every thing that is ornamental is superfluous and every way injurious to our best interests, and offensive to God, and therefore forbidden; and we are commanded to "lay aside all vanity, all superfluity of naughtiness, and receive with mcekness the engrafted word"—

most illiterate and uncultivated, least esteemed for wisdom and ability, are suitable arbiters. Surely there are those among you that are able to judge among their brethren. No necessity for going outside of the church to settle such matters. For the want of becoming prudence in these things, even among professed Christians, what an immense amount of perplexity is endured, and what vast sums of money are thrown away, that might be better appropriated. When will men learn wisdom, and awaken to the wholesome counsels contained in the Bible?

Fine and fashionable dressing is an evil of the greatest magnitude among the children of men; nothing is more calculated to hinder the progress of vital godliness. It is deplorable, indeed, to see to what extent men and women indulge in superfluous ornamental adornments, especially the women, upon whom has been displayed the superior genius of creative wisdom; that they should so deface their natural beauty by attempting to improve it by artificial embellishments, thereby engrossing the mind, exciting lust, and every way retarding the development of their higher or spiritual nature. Therefore are we exhorted to not love these things, "the lust of the eye, the lust of the flesh, and the pride of life, which are not of God, but of the world; and the world shall pass away, with the lust thereof." In a word, I learn from the Scriptures, that while every thing is given us freely to enjoy, that is necessary for our comfort, it is our privilege to enjoy, but that every thing that is ornamental is superfluous and every way injurious to our best interests, and offensive to God, and therefore forbidden; and we are commanded to "lay aside all vanity, all superfluity of naughtiness, and receive

which farther commands that we should see to it that our adorning should not be The following communication from the adorning of the body, "but the R v. J. H. Shedd, now in this country . meek and quiet spirit, which is in the for a short time, who has spent fourteen sight of God of great price."

And as to women speaking in the terest. churches, my idea is that the teaching The latest intelligence from the misof the Scriptures is opposed to it, and it sionaties is to the first of March. Here is so understood by the body of the is a sad story of misery, want, starvachurch, and therefore none are author- tion, and death, as the following entracts ized to do so. Yet it has in perhaps a will show: few, or a single case, been permitted; Dr. Vanorden was in Hamadan, and practice:

aw." "And if they will learn any lief. 35. 1 Tim. 2:11, 12.)

alvation," and by the aid of the hear their clamors for bread. hurch, which is the ground and pillar "In the serambles, the clothes of the he salvation of your souls.

B. F. MOOMAW.

Bonsacks, Va., Aug. 18, 1872.

THE FAMINE IN PERSIA.

years in Persia, will be read with in-

the sister being zealous for the truth, says the famine is terrible. "As you go and altogether consistent and exemplary to the market the streets present a sad in life and habits. Yet the following spectacle of the dead and dying-men, Scriptures seem to militate against the women and children crying out for bread, and fighting with one another "Let your women keep silence in the over the least morsel, or a few coppers. churches, for it is not permitted unto The price of grain was going up, and them to speak, but they are commanded the prospect dismal before spring work, to be under obedience, as also saith the or summer harvest should come with re-

thing, let them ask their husbands at "At Oroomiat the poor starving ones nome, for it is a shame for a woman to continue to come, and on Mondays and speak in the church." (1 Cor. 14:34, Fridays we give them bread and whatever else we can. There are tong strings My dear friends, in conclusion let me of them at the door on other days, exhort you to at once enter into cove- and the Deacon, whose duty it is, innant with God; unite with his people in quires into particular eases, and affords church relation, engage fully in his ser- relief the most distressed. We cannot vice, with this motto as your beacon— do much for want of means. Your THE GOSPEL, THE WHOLE GOSPEL AND heart would ache, and you would not be NOTHING BUT THE GOSPEL, by which able to sleep nights, were you here to 'life and immortality is brought to listen to the dreadful tales of want and ight, and is the power of God unto see the poor famishing creatures, and

f the truth, you will ultimately arrive Deaeon who earries the food are often o a perfect knowledge. The promise is torn. The terrible fact is that the rich ours, that "if any man will do his make gain out of the woes of the poor. vill, he shall know of the doctrine, The famine has served in many cases to thether it be of God or of men," and make the rich man richer and the poor nally enjoy the end of your faith, even man poorer. The noblemen and men in authority, have licked up everything in the land. Multitudes have sold their wives and children for bread. I suppose that more that an hundred thousand

have perished from famine in well known The cholera has swept off an immense number. Floods have destroyed many lives and much property. What the end is to be we know not. Yes we do. God is preparing the way for the glorious kingdom of His Son. This charity sent from christian lands, is opening the eyes of multitudes, to see the difference between Christianity and Mohammedanism."

The treasurer of the Mission says:-"We have received from New York, \$414; £170 from England, and by this mail £250 from Germany. But all this is but a drop in the bucket."

continue for some months to come to aid the starving. If the famine were at our doors, instead of being far away, the world would ring with the call for help, and millions would be poured out in re-There is greater distress than has recently occurred in any other land. Much as the people of France suffered the "betting"—i. e., the direct gambling by war, and the people of Chicago and -is livelier than ever. Vast sur the Northwest by fire, the unrecorded horrors of famine and pestilence in Persia far excel them. Our mission is the and its range enlarged. channel to save them. The few hundreds of dollars which have gone on are of inestimable value; but more is of civilization among us? To hear some needed.

ings of Persia are unparalleled in modern times. Funds sent to any of the Presbyterian ministers of this city will go at once to the missionaries, and be used immediately for the relief of the starving.—New York Examiner and Chronicle.

Not more constantly is the sun pouring forth its beams, or a flower exhaling its fragrance, than the Christian is radi- portunity of "improving society" shou ating or exhaling influences from his be foolishly thrown away? character upon those around him.

THE HORSE-RACING VICE.

It is not an encouraging "sign of the times" that every year shows a large growth of the debasing pastime of horse racing, and a deeper and more genera interest in it among so called respectabl people. It cannot be denied that ther is a higher kind of enjoyment to be de rived from it than from certain other forms of gambling frequently classe with it, such as "cock fighting," "dog fighting," and kindred gross and bruta spectacles. The noble appearance and action of a fine horse, the rapidity an power of his movements when at his ut most speed, the breadth and beauty of The necessity still exists, and will the scene, all conspire to augment an intensify the interest of the spectator and to lift the sport out of the mer commonplace brutal class of exhibition to which, after all, it legitimately be longs. So we see yearly a larger attend ance, and-in one sense-a better class of people at these performances. Bu change hands at every race, and the be ting habit is thereby greatly fostere

Now is this a tendency that is goir to do anything to help on the progre descant upon the glories of horse-racin The distress is unabated. The suffer- and what is expected to be accomplished by its encouragement, one would almo think it should be set down as a gremoral force, worthy of all approbation and of course the ready countenance better men and women than profession black-legs and their bedizened mistresse But how near does this estimate come the reality-for if it be true, or but ha true, it is worth while to consider th matter with some care, lest a golden or

Well, we might meet the declaration

with a simple demand for proof of the sive heat, without a feeling of intense beneficent influence claimed for "gentlemanly horse racing." But as we speak more to warn the young against the seductions of this fascinating "sport," and to dissuade them from attending upon its gay but dangerous exhibitions, than to win a verbal contest, we will briefly state what we conceive to be the grand objections to horse-racing, even in its most "respectable" aspects.

1. It is from the start, and in its very essence, a gambling affair. Horse-racing and betting go hand in hand, and they cannot be separated without taking the very life out of the sport. How many horse-races would there be this season, if gambling were successfully forbidden? Betting is the very Hamlet of the play, and its elimination would at once destroy the chief element of interest in the performance. But this speeies of gambling is at once one of the most alluring and most dangerous forms of that destructive vice. Look at the records of the English turf, and see what betting has done for some of its "noble" and wealthy votaries. Vast fortunes have been squandered, great cstates hopelessly involved in debt, and illustrious names covered with infamy, on the mighty question whether one horse could get over a mile a fraction of a minute sooner than another! And these are only colossal representatives of thousands of less conspicuous disasters to character and fortue, which annually occur as a direct consequence of the passion for betting. And these disasters are by no means confined to English

2. It is a brutal, and consequently debasing sport. Cover over with fine words as we may the scenes of the race-course, the dreadful eruelty of the business canraces during these few weeks of exces- may yet have to be passed upon by

pity for the poor brutes-more noble than their masters-who were driven to furious and exhausting speed, often under the incessant lashings of their drivers, to satisfy the pride of owners and the greed of mcreenary spectators? Even the hardened turf-reporter is foreed to speak, in one instance, of a driver whose furious use of the whip would have "horrified Mr. Bergh." Are such scenes ealeulated to refine and elevate the better part of man? Hardly, we should think.

3. The associations connected with the turf are altogether bad. The crowds of professional gamblers who resort thereto are just the sort of men to captivate and lead astray the young and "verdant" Polite, plausible, free-handcd fellows, to all appearance, they "lay their nets" carefully to eateh the unwary, and woe to the fledgling that gets entangled therein! But even if this class be escaped, hardly less dangerous company are the "gentlemen" who patronize the turf. They bet as freely as the professional gambler, and with few exceptions can teach as evil lessons to the inexperienced as the "black legs" they affect to despise. At the best, their society is not such as a young man desirous of leading an upright, useful life, would be wise to cultivate.

It is useless to talk of "reforming the turf." An external aspect of decency may be enforced by efficient police regulation, but the heart of the thing is corrupt, and from this evil source no sweet waters can be expected to flow.

Thus all things conspire to render the race-course a dangerous resort for the young. Whether racing, in the cruel mode in which it is now earried on, ought not to be suppressed as detrimennot be concealed. Who can read of the tal to public morality, is a question that

society. But, meantime, every available this world. Jesus said to his father, influence should be brought to bear to "these (my disciples) are not of the check the growing interest in this de- world," but there are a few, the Father grading and inhuman "sport." - Chron- keeps in these last days. How few dare icle and Examiner.

Serious Things To-Morrow.

Many ages ago, a Greek nobleman made a feast for his friends. midst of his mirth, a messenger entered in great haste, with a letter. It was from a distance, to tell him that a plot had been formed by his enemies to kill him that night. "My master desired me to say that you must read the letter without delay, for it is about serious things." "Serious things to-morrow," said the nobleman, as he threw the letter aside, and took up his cup of wine. The delay was fatal. Before the feast was at an end, his enemies rushed into the hall and slew him. "What folly," you say; "why did he not attend to the warning?" But are you not acting in the same manner? The world with all its pleasure and profits to day; serious things to morrow!

Give heed to this friendly warning. Forsake your evil ways. Believe on the Lord Jesus Christ, whose blood cleanseth from all sin, and without whom you must be forever lost. He invites you by His Holy Spirit in His word: "To day if you will hear his voice, harden not your heart;" for "now is the day of salvation." Serious things to day!

"I Never Knew You."

fall upon the ears of the majority of a heavy burden roll off when they tell professed christians. "I never knew they love Jesus, who has done so much you." "Be ye not conformed to this for them. It is a cross only because we world. O you that are looking to Jesus, have been taught so; but when we love how long will these be idle words to you? Jesus with all the heart, what a pleasure How few show by their dress, character, to say so, when we realize his goodness and conversation that they are not of to us. How easy to keep his command-

speak against the fashions of this world, lest they offend; and the reason is, many professors, quickly get offended and tell you to your face or behind your back, you had better mind your own business. This leads many to say, We must have charity, lest you offend one of God's little ones. Away with such trash, and let us have God's word, which is to judge us in the last day.

We are hated if we tell the truth. The Jews hated Christ because he told them the truth. My conscience does not condemn me, they say Did Jesus say follow your conscience, or follow me? Ye are my disciples if ye do whatsoever I command you. "Love not the world." Are you there to-day? Noah, in building the ark, condemned the world. So ought we in our daily walk. Be "known and read of all men." O for a coming out from the world, and taking a decided stand on the Lord's side. Away with the devil's sugar-coated pills of charity to feed the conscience. We must come out from the world if we are saved. Deny yourselves, and take up your daily cross, and follow me, said Jesus.

Many christians, and even ministers of the gospel, have got it settled that about all the cross we have is to come to meeting, and get up among a few of God's children, and tell how good the Lord is and has been to them. Some young converts are so often told to get How sadly these words will ere long up and bear their cross, they really feel

ments. All for Christ, is the only easy, | To save Josephus from discredit, true, and safe way. When Jesus said, and to show that his statement is Take up your cross daily, and follow me, not incredible, we shall state some how many of you think he meant speak- facts showing what the strength and ing in meeting? Cut yourself entirely skill of both the ancients and the from the world, and we shall find out men of modern times have done in

JOSEPHUS AND THE STONES OF Writing of God," written by D. A. THE TEMPLE.

there is an interesting article writ- we make the following quotation. ten by our faithful contributor, Br. The writer is discussing the ques-D. P. Sayler, upon the Jewish Tem- tion whether the ancients surpassed ple. In the article, reference is the men of modern times in moving made to the account which Josephus, heavy masses. He thinks the men the Jewish historian, gives of the of modern times are equal to the size of the stones of which the tem- ancients in accomplishing the work ple was built, and Br. Sayler pro- under consideration, and offers the nounces the statement fabulous. He following testimony: says: "That they were extraordi- "I would not detract from the nary, is implied in the expression— ancient Egyptians the credit due See what manner of stones; -yet I them for moving immense stone. think it is certain they were not as But can modern architects not do it large as he describes them. The im- as well as they? The huge mass of possibility of handling and putting stone on which we are now sitting in place stones of such dimensions, is forty-two feet long and from six is proof sufficient-to say nothing to eight feet in diameter; the shaft about the utter impossibility of con- of the obelisk at Heliopolis is sixtyveying them from the quarry to the eight feet high, and a little over six building."

stones as follows: length twenty-about seven feet at'the base. Now five cubits; hight eight cubits; and at the very time the gentleman breadth twelve cubits. Br. Sayler (Mr. Randall had before referred to remarks that these dimensions, re- an author who took the position that duced to common measure, accord- the ancients exceeded the men of moding to Dr. Clark, will be as follows: ern times in moving heavy masses) length fifty feet; thickness sixteen whose contrast of ancient and modfeet, and the breadth twenty-four ern power we have alluded to, was feet. If we take the measure of a gazing at Cleopatra's needle, there cubit to be about twenty-one inches, was standing in the Place de la as is commonly done, the size of the Concorde, Paris, an obelisk consiststones will not be quite as large as ing of a single shaft of granite, 72 Dr. Clark makes them. But the feet 3 inches high, and 7 feet 6 inchdifference is small, and of not much es at the base. This immense mass importance.

what the cross is .- The World's Crisis. moving heavy masses of stone. From a work called the "Hand-Randall, a modern traveler in In the Gospel Visitor for August, Egypt and other eastern countries.

feet at the base. Cleopatra's needle Josephus gives the size of the at Alexandria, is a little higher, and of stone was given by Mohammed them from one of the great temples Thebes, then removed from Upper Egypt to the Mediterranean, thence by transports to Marseilles, thence some six hundred miles to Paris, where it now stands upon a pedestal more than double the hight of the one on which Cleopatra's needle stands. True, its removal was a Herculean work, and three years were spent in accomplishing it, but it was done, but probably could and would have been done, had it been more gigantic. Models of machinery by which the immense mass was erected are now preserved in the museum of the Louvre.

"This is also proved by the obelisks that have been transported to Rome. The obelisk that now stands in front of the Vatican is 82 feet 6 inches in hight, and 8 feet 10 inches at the base. It was brought from Egypt by the ancient Romans, and was found by the Italians in the ruins of the circus of Nero set up in its present place in 1586 When it was determined to remove it to its present position, it is said no less than five hundred plans were submitted to the Pope by different architects. The work was at last submitted to Dominico Tantana. There were employed in the work 600 men, 140 horses, and nearly 50 cranes; the cost being nearly forty thousand dollars.

"But even this was outdone. Another of these obelisks that was removed to Rome, now stands in front of the Laterean church. This seems to be the king of all the obelisks. The single monolithic shaft, after a portion was taken off to accommodate it to its present place,

Ali to the French, and was taken by them from one of the great temples at Thebes, then removed from Upper Egypt to the Mediterranean, thence by transports to Marseilles, thence some six hundred miles to Paris, where it now stands upon a pedestal more than double the hight

When we thus see what the skill and strength of men has accomplished in other instances, in moving masses of stone of great weight, we shall have no difficulty in accepting the account which Josephus gives of the enormous size of the stones in the temple, as correct.

J. Q.

Rich Without Money.

Many a man is rich without money. Thousands of men with nothing in their pockets, and thousands without even a pocket, are rich. A man born with a good sound constitution, a good stomach, a good heart, and good limbs, and a pretty good head piece, is rich. Good bones are better than gold, tough muscles than silver, and nerves that flash fire and carry energy to every function are better than houses and lands. It is better than a landed estate to have the right kind of a father and mother. Good breeds and bad breeds exist among men as really as among herds and horses. Education may do much to check evil tendencies or to develop good ones, but it is a great thing to inherit the right proportion of faculties to start with. The man is rich who has a good disposition-who is naturally kind, patient, cheerful, hopeful, and who has a flavor of wit and fun in his composition. The hardest thing to get on with in this life is a man's own self. A cross, selfish fellow—a desponding and complaining fellow-a timid and care hardened man-these are all born deformed on the inside. Their feet do not limp, but their

Preachers' Department.

Need of the Holy Ghost.

The great difference in ministers, in regard to their spiritual influence and usefulness, does not lie so much in their literary and scientific attainments as in the measure of the Holy Spirit which they enjoy.

The apostles appear to have been entirely different men, after the baptism of the Holy Ghost, from what they were before. They had been converted and called to the ministry, and enjoyed the personal instructions of Christ, previous to his death, and yet they remained amazingly ignorant and ill qualified for the work to which they were called, until they were baptized by the Holy Ghost at the day of Pentecost.

This baptism did not, by any meanscles, as some seem to have supposed; for they possessed the power of working miracles before. But its main design and bearing was to fill them with light, and love, and power in preaching the gospel. And, as I said, after this baptism they appear to have been, in almost every respect, entirely different men from what they were before.

Now it seems that there are ministers in the church, at the present time, who have been converted, and perhaps called to the ministry, who have never received the baptism of the Holy Ghost, because they have never believed that any such thing was attainable, nor looked for or expected it. They have had the gospel, with but a slight measure of the Holy Spirit, just as the apostles had the personal instruction of Christ, but with so little of the Spirit's influences as never to have understood and felt its power. They are, therefore, as much principal part of a thorough education.

in the dark, and as poorly qualified to the work to which they are called, as the apostles were previous to the day of Pentecost.

Now the thing which they need, and must have before they will have power with God or man, is the baptism of the Holy Ghost. Without this, they will forever remain in the dark in regard to the spiritual wants of the church. And however learned, philosophical, metaphysical, logical, or, if you please, theological, their sermons may be, they will always be wide of the mark, and never meet the necessities of the church until they are baptized with the Holy Ghost.

They need to be set apart to the work by the anointing of God. They may have been called, but not anointed, because they have not sought the anoint-They are in some measure preparitually for their work. Hence they know not what to say, to elevate the standard of piety among Christians. Many of them can produce conviction in the church; but how few of them, as a matter of fact, succeed in promoting the work of sanctification in the church.

Beloved brethren, take it not amiss that I speak thus plainly. I speak in love, and, as I trust, in the bowels of Jesus Christ. Do you, as a matter of fact, promote the spirituality of your churches?

A great deal is said about a thorough preparation for the ministry, at the present day. And certainly there cannot be too much said upon the importance of such preparation; but do permit me to ask, what in fact constitutes a thorough preparation for the ministry? Is it a mere college or theological education? By no means. These are important; but they are far from constituting the Indeed they are as nothing, when com- claimed upon the house tops, rung pared with the importance of the baptism of the Holy Ghost.

The apostles were, for the most part, unlearned, in the worldly acceptation of that term, and yet, a more efficient class of ministers never, existed. And what great numbers, both of ministers and laymen, unlearned in human science, have been among the most efficient and powerful ministers and laymen in the church of God; while, for the most part, men that have been the most famed for human learning, have been in a great measure inefficient and useless in the church of God. This by no means proves that human learning is unimportant; but does prove, beyond all gainsay, the paramount importance of the baptism of the Holy Ghost.

I would therefore repeat, with great emphasis, what I said at first, that the does not consist so much in the littles: ence of intellectual attainments as in the measure of the Holy Spirit which they enjoy. And how abundantly do the tacts that lie right upon the face of the church's history, demonstrate the truth of the assertion! I do not hesitate to say, that whatever the age or the learn. ing of a minister may be, he is a mere child in spiritual knowledge, experience, and qualifications for his office, without the baptism of the Holy Ghost. certainly will, and must for ever remain Until he knows what it is to be "filled with the Spirit," "to be led by the Spirit," "to be endued with the power from on high" to fulfill his high and responsible functions; he is a mere child, and by no means qualified to be a leader in the church of God.

to be lald upon this part of a thorough preparation for the ministry, as has been. through our halls of science, and sounded forth in our theological seminaries. that this is altogether an indispensable part of the preparation for the work of the ministry, we talk in vain and at random, when we talk of the necessity of a thorough preparation and a course of training.

I must confess, that I am alarmed, grieved, and distressed beyond expression, when so much stress is laid upon the necessity of mere human learning, and so little upon the necessity of the baptism of the Holy Spirit What are we coming to? Of what use would ten thousand ministers be without being baptized with the Holy Ghost? thousand times ten thousand of them would be instrumental neither in sanctifying the church nor converting the world.

eu, There is so little said, so little preachthat the churches are in a great measure in the dark, in respect to what constitutes a thorough preparation for the ministry. Consequently, when they employ young men from our colleges and theological seminaries, they take it for granted, that they have engaged a minister who has taken a thorough course, and is well furnished for his work. alas! how sadly, and almost universally, are they disappointed! They find, after all, as a matter of fact, that he is spiritually inefficient, in bondage to sin and lust, and is but a mere babe in Christian experience.

Now I am sure, that I do not say this to rail; but in the grief and anguish of my heart. It is a solemn truth, to which the testimony of the great mass A thousand times as much stress ought of the churches can unequivocally be given.

And now, dearly beloved, unless min-Until it is felt, acknowledged, and pro- isters will wake up to this subject, unless they will seek and obtain this baptism for themselves, unless they preach it to the churches, unless this truth be insisted upon through the whole course of education, unless a thousand times greater stress be laid upon it, both in theory and in practice, than has been, we multiply the number of ministers in vain. Numbers will but increase the janglings, and strifes, and party zeal, and darkness, and spiritual death, of the church of God. I might appeal to the experience of all the churches in the land, in confirmation of what I say.

Your brother in the bonds of the gospel.—C. G. Finney.

Effect of Singing on the Preacher.

Singing and making melody in your heart to the Lord. Eph. 5:19.

A hymn sung lifelessly just before a preacher begins to preach, has the effect frequently of killing him before the time. A drag—a break—a discord—a minor-keyed or funeral tune—none but those who have preached under the circumstances can tell how like pounded ice they fall on the heart. On the contrary, a song from the heart—a melody that speaks to the inward man—like an invisible giant of love, lifts the soul and body!

A minister was once called from home to officiate for a Sabbath in a cold and dreary church. When he entered it, the wind howled and windows clattered. There was no stove; a few persons in the church were beating their hands and feet to keep them warm. He asked himself, "Can I preach? Cf what use can it be? Can any of these few people sing the words, if I read a hymn?—He concluded to make a trial, and read, "Jesus, lover of my soul." He says, in narration:

"They commenced, and the sound of a single female voice has followed me with an indescribably pleasing sensation ever since, and probably will while I live. The voice, intonation, articulation and expression seemed to me perfeet. I was warmed inside and out, and for the time was lost in rapture. I had heard of the individual and the voice before; but hearing it in this dreary situation made it doubly grateful -Never did I preach with more satisfaction to myself; and from this incident I learned two lessons-first, the importance of the voice and heart speaking together; and, second, never to be discouraged by unfaborable appearances, but, where duty calls, to go to work cheerfully, without wavering."

THE SABBATH-SCHOOL.

A POSSIBLE EXCESS.

Hearth and Home points out a danger that is worth considering. Of this matter it may be said, "These ought ye to have done, and not have left the other undone":

Sunday school work has become a profession, and the professional Sunday school man must have something to give for his money. Hence there is a tendency to depart from the simplicity and spiritual character of the institution, to introduce novelties, and to overload with appliances. Shallow nominalists want to change the name to "Bible school," and to make capital out of the reverence for the Scriptures by the advocacy of what is called "thorough" teaching, but which is indeed nothing more nor less than a substitution of knowledge for those spiritual results which only are worthy of being sought. The fact that the river Jordan is a certain number of miles in length is of no more consequence in itself than that the Rhine or but from the personal influence of Christhe Tombigbee are so many miles in length, and the fact that Cain killed his brother and that Hezekiah was king of Israel have, in themselves, no more to do with the religious life of a child than any facts in Rollin's Ancient History When Sunday school men lose sight of the fact that the real analogy of the Sunday school is not with the common school, but with the church, that the Scriptures are not to be taught like geography, and that the culture of the religious and moral nature of the child through the Scriptures and the teacher's personal influence is the real objective point, we shall no longer be able to point with approval to the great results achieved. Not by a dead uniformity of lesson and a ponderous "curriculum" of study, but by the quick and living sympathy of teachers who are themselves living epistles, will the Sunday school achieve its highest result. And as a home paper, interested in all that makes for the welfare of childhood, we hope to see the Sunday school reach its highest effectiveness in the education of children.

-Examiner and Chronicle.

The Aim of the Sunday School.

The observations of a life of observation have taught us that the principal good results of Sunday schools come not from enterprising and gifted superintendents, come not from interesting and funny story tellers who are known technically as Sunday school men, come not from singing sacred tunes to Yankee Doodle, or of frivolous words to still more frivolous tunes, come not from huge feats of memory in the rehearsal of long chapters in Holy Writ, come from none

tian teachers, who, knowing their scholars intimately and loving them tenderly, lead them by the power of their love and the light of their own Christian character into the adoption of a Christian life. - Scribner's Monthly.

Jamily Gircle.

INHUMANITIES OF PARENTS.

I had intended to put third on the list of inhumanities of parents to children, "needless requisitions;" but my last summer's experiences and observations changed my estimate, and convinced me that children suffer more pain from the rudeness with which they treated than from being forced to do needless things which they dis-Indeed, a positively and graciously courteous manner toward children is a thing so rarely seen, in average daily life the rudenesses which they receive are so innumerable, that it is hard to tell where to begin in setting forth the themselves often bring Children their sharp and unexpected logic to bear upon some incident illustrating the difference in this manner of behavior between what is required from them and shown to them. did a little boy I knew, whose father said crossly to him one morning, as he came into the breskfast-room, "Will you ever learn to shut that door after you?" And then a few seconds later, as the child was rather sulkily sitting down in his chair, "And do you mean to bid any body of the numberless tricks resorted to for 'good-morning,' or not?" "I don't enthralling juvenile interest and excit-think you gave me a very nice ing juvenile ambition and love of praise, 'good-morning,' any how," replied

saturical justice, aged seven. Then | can." "Pray, do not let me crowd of course he was reproved for speaking disrespectfully; and so in the space of three minutes the beautiful opening of the new day, for both parents and children, was jarred and robbed of its fresh harmony by the father's thoughtless rudeness.

And was the breaktast room door much more likely to be shut the next morning? No. The lesson was pushed aside by the pain, the motive to remember was dulled by the antagonisms. If that father had called his son, and putting his arm around him (oh, the blessed and magic virtue of putting your arm around a child's neck!) had said, "Good-morning, my little man," and then, in a confidential whisper in his ear, "What shall we do to make this forgetful little boy remember not to leave that door open through which the cold wind blows in on all of us?" Can any words well measure the difference between the first treatment and the second? Between the success of the one and the failure of the other?

Scores of times a day a child is told, in an authoritative way, to do or not to do little things, which, when we ask at the hands of older people, we ask as favors, graciously, and with deference to their choice: "Would you be so very kind as to close that window?" "May I ask you for that cricket?" "If you would be as comfortable in this chair as in that, I would like to change places with you." "Oh, excuse me, but your head is between me and the light; could you see as well if you just moved a little?" "Would it hinder you too long to stop at the store for me?" I would be much obliged to you if you the honer that comes from God to the

you," etc.

In most people's speech to children, we find as synonyms for the above polite phrases:

"Shut that window down, this minute." "Bring me that cricket." "I want that chair; get up; you can sit in this." "Don't you see you are right in my light? move along." "I want you to leave off playing, and go right down to the store for me." ." Don't crowd socan't you see that there is not room enough for two people here?" and so on. As I write I feel a plain consciousness that these sentences will come like home-thrusts to some surprised people. I hope so. That is what I want. I am sure that in more than half the cases where family life is marred in peace, and almost stripped of beauty by these little rudenesses, the parents are utterly unconscious of them. The truth is, it has become like an established custom, this different and less courteous way of speaking to children on small occasions and minor matters. People who are generally civil and of fair kindliness, do it habitually, not only to their own children, but to all children. We see it in the cars, in the stages, in stores, in Sunday-schools, and every where. - Independent.

Advice to Mothers.

"The first book read, and the last book laid aside by every child, is the conduct of its mother."

- 1. First give yourself, and then your child, to God. It is but giving him his own. Not to do it, is robbing God.
- 2. Always prefer virtue to wealth-

honor that comes from men. Do this for yourself. Do it for your child.

- 3. Let your whole course be to raise your child to a high standard. Do not sink into childishness yourself.
- 4. Give no needless commands, but when you do command, require prompt obedience.
- 5. Never indulge a child in cruelty, even to an insect.
- Cultivate a sympathy with your child in all lawful joys and sorrows.
- 7. Be sure that you never correct a child until you know it deserves correction. Hear its story first and fully.
- 8. Never allow your child to whine or fret, or to bear grudges.
- 9. Early inculcate frankness, candor, generosity, magnanimity, patriotism and self-denial.
- 10. The knowledge and fear of the Lord are the beginning of wisdom.
- 11. Never mortify the feelings of your child by upbraiding it with dullness, neither inspire it with self-conceit.
- 12. Pray for and with your child, often and heartily, in your closet.
- 13. Encourage all attempts at selfimprovement, "with humble trust in Jesus."

Reasons for Dressing Plainly.

- 1. It would lessen the burdens of many who now find it hard to maintain their places in society.
- 2. It would lessen the force of the temptations which often lead men to barter honor and honesty for display.
- 3. If there was less strife in dress at church, people of moderate wealth would be more inclined to attend.
- 4. Universal moderation in dress at church would improve worship by the removal of many wandering thoughts.
- 5. It would enable all classes of peo ple to attend church better in unfavorable weather.

- 6. It would lessen, on the part of the rich, the temptation to vanity
- 7 It would lessen, on the part of the poor, the temptation to be envious and malicious.
- 8. It would save valuable time on the Sabbath
- 9. It would enable us to do more for good enterprises.

News from the Churches.

We are happy to report, which we do to the praise of the Lord, that the cause of righteousness here in the congregation and vicinity of Covington, is progressing some, though not as rapidly as we could wish. There were recently, at one time, eight accessions to the Church, and some half-a-dozen at one time last fall, and several in the intermediate time, making some twenty within the past year. Those recently received by the church were all young persons, and all but one unmarried. May the Lord call and draw others to Jesus, the only source of salvation and eternal life.

J. Q.

Correspondence.

ENGLISH SETTLEMENT, MARION Co., IOWA, August 11, 1872.

Dear brother Henry Kurtz. We send greeting to you and the brethren in your arm of the church. I will say to you that we made a request of you to publish in your periodical the condition of our brother David Sink. The brethren have responded to the request as individuals, but I don't feel willing to be responsible for all money that is sent in individual letters. We want the brethren to send their liberality from each

arm of the church, giving the name of same place, on the Saturday before, to church, post-office, county and State, that which the usual invitation is given to it don't require so many letters. And I all the brethren and sisters. will now say to you that I will give you a list of the money and names of per- made in the reighborhood, as early as sons sending it to me for the benefit of Thursday evening, and brethren from a brother David Sink.

J. F. E, Arcadia, Ohio, \$2,00; V. V. Brumbaugh, Coffee Run, Pa., \$1,00; B. C M., 50.

JONATHAN BEARD.

NOTICES.

Chatham, August 5th, 1872.

BELOVED BRETHREN: Please announce through the Visitor that we, the brethren of the Blackriver Congregation, Medina county, Ohio, intend holding (the Lord willing) a Lovefeast, on Wednesday, the 19th of October, at our fation is given to all, especially ministering brethren.

Joseph Rittenhouse

There will be a Communion Meeting on the 15th day of September, 1872, at the house of Br. David Lair, on Beaver Creek. We are anxious to have the help of one elder, or more, if possible. We will meet any that will stop with us, at Rolla, on the evening of the 14th, and convey them to the place. Address the undersigned, at Rolla, Phelps County, Missouri. SOLOMON STUMP.

Notice is hereby given to all the brethren and sisters, the Lord willing, that the District Meeting for the Southern District of Illinois will be held in the Otter Creek Church, at the Pleasant Hill Meeting-house, three miles southwest of Virden, Macoupin Co., Illinois, beginning on Monday, the 14th day of October. Also a Communion at the

Appointments for preaching will be distance are requested to fill them. We Samuel Kinsey, Dayton, Ohio, \$1,00; hope, therefore, that a sucfficient number of ministers will respond to this request, so as to make these meetings interesting and profitable. Those coming by railroad can stop at either Virden or Girard, where they will be met by brethren.

By order of the Church.

DANIEL VANIMAN Virden, Ills., Aug. 6, 1872.

Christ's Teachings.

From every thing our Savior saw Lessons of wisdom he would draw: The clouds, the colors in the sky, The gentle breeze that whispers by, The fields all white with waving corn, The reed that trembles in the wind, The tree where none its fruit can find, The little birds that fly in air, The sheep that need the shepherd's care, The pearls that deep in ocean lie, The gold that charms the miser's eye-All from his lips some truth proclaim, Or learn to tell their Maker's name.

IN MEMORIAM.

These lines were composed on the death of your infant son, and are now respectfully dedicated to you, Mrs. Cable, in remembrance of him who has passed away, by your FRIEND.

'Mid pain and convulsions thy soul passed away And rose, yes, I know, to the realms of bright

Revive thee? oh, no, though thy death I record, Yes thou art so happy, now praising thy Lord.

True wisdom, beauty, and virtue unite, Harmonious in him, as dreams of the night; Could I depict that transcendent delight, My heart felt when first he enraptured my sight.

To win me to Jesus thou seem to be sent, Yes, and to call unto heaven, where thou went; While thy fair form--love beamed in thy eyes, Earth was exchanged for a home in the skies.

Yes, mouldering though thy body may be, Yet in my dreams thy beautiful form I see; My tears by day and night do often fall; O, for thee, I would, but can not now recall.

Crushing my worldly hopes, and giving me pain, Knowing my efforts to save thee were in vain, Leaving me awhile, with kind friends at home, Though loaded with sorrow, mid the world to roam.

While the beauties that are in the skies Before thee now in beautiful graudeur lies; Expansive view of heaven-love divine, Thine to view, thine to enjoy, for ever thine !

Could I live all time, this subject sublime, t would give me true joy to know you in rhyme Though time in his flight thy image may blight, Yet his name it will live while the stars give me light.

W.R.

OBITUARIES.

Died, in Montgomery County, Ohio, in the Salem Congregation, July 25, 1872, Sister SARAH WARNER, aged 56 years, 10 months all who knew her. She had been afflicted with a cancer in her right cheek, which commenced on the lower eye-lid upwards of 25 years ago. The brother employed all the best cancer doctors he could hear of, but they could not cure her. Her right eye was entirely eat out a few years before she died, and 1 year and 7 months before she died, nearly all the flesh of the right cheek came off, so that you could see in to her skull. But she bore all with Christian patience; she had prepared herself to meet death as a welcome messenger. By her request she was anointed. She selected the text for the the brethren to preach from at her funeral, which was Rev. 12:12; and the brethren to preach from the same were Eld. Abraham Flory, Isaac Miller and the writer.

ABRAHAM DIETRICH. (Companion please copy.)

Died, in Churchtown, in the Lower Cumberland Church, Pa., August 13, 1872, Brother JOHN HARLACHER, aged 69 years, 10 months and 13 days. Funeral services by the brethren from 2 Cor. 4:17, 18, and 5:1. Our brother was an object of pity, as he had lost a leg some years ago, and by a fall from a horse had his back injured or nearly broken, and later suffered much from rheumatism; but his sufferings have ended, and we hope he is at rest.

M. MILLER.

Died, at her residence near Hollidaysburg, Blair Co., Pa., July 9, 1872, Mrs. SEVILLA NEFF, widow of Bro. Jonathan Neff, who died some years ago, aged 81 years, 7 months and 16 days. Her disease was dropsy, from which she suffered extremely for several months, but bore "Alenbaugh," instead of "Abenbaugh."

I all her sufferings with a full resignation to God's will. She was a consistent member of the Lutheran Church; had a warm feeling for the Brethren, and a desire to unite with them. Her remains were conveyed to the Brethren's place of interment, near Duncansville, and consigned to the cold and silent tomb, to await the calling forth of the saints on the resurrection morn. Peace to her ashes E. R. STIFLER.

Died, near Winslow, Stephenson Co., Illinois, May 14, 1872, at the house of his son, Bro. John Wales, Friend JACOB WALES, aged 80 years and 7 days. Funeral improved by the writer and Bro. Paul Wetzel, from Psalm 90.

Also at the house of Bro. John Wales, July 12, 1872, his sister-in-law, Sister POLLY ROMIG, aged 56 years, 6 months and 19 days. She was a consistent sister for a number of years. Occasion improved by brethren Enoch Eby, Paul Wetzel, the writer, and others.

ALLEN BOYER.

Died, in Lost Creek Church, Miami Co., Ohio, at her son-in-law, Frederick Wert's, Sister BARBARA WEAVER, wife of Bro. George Weaver, deceased, and daughter of John Clicksen, August 1, 1872, aged 92 years, 9 months and 18 days. Funeral occasion improved by brethren Joseph Arnold and Jacob Crist, from Rev. 14:12, 13. Sister Weaver was born in Shenandoah Co.,

Virginia, and at an early age moved with her hreb whet nor brat walft until nil'death, about 14 years ago. She then moved to Miami County to her daughter Barbara's [a widow], and had her home with her until she died in March last. Then she was taken to her daughter Sophia Wert's, where she ended the career of her life. She had been very feeble for many years, and confined to her bed for about four years. writer had often been to see her in her afflictions, and she frequently expressed willingness to be resigned to the will of the Lord. She was a church member for 72 years. She raised a family of seven children, of whom five are now living. She was buried in the Brethren's grave-yard in Clarke County, by the side of her hus-H. H. ARNOLD. band.

(Companion please copy.)

Also August 11, 1872. CHARLES EDGAR, son of Bro. Isaac and Susanna Karns, aged 3 months and 19 days. Funeral occasion by Bro. Joseph Arnold and Isaac Studabaker, from Matt. 19: 13, 14. H. H. ARNOLD.

Drowned, August 11, 1872, in Elkhart Co., Indiana, ALVIN, son of Friend Valentine and Sister Hettie Berkey. He, by their permission, went on a visit to his relatives and friends. He went with his companions to bathe, and in half an hour his body lay lifeless in the stream. Evidently this is an event that has brought affliction to many hearts-the saddest ever witnessed by his parents and friends.

W. C. TETER.

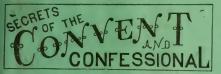
ERRATUM.

In the August number, fourth obituary, read

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THE

A MONTHLY PUBLICATION,

EDITED BY

HENRY KURTZ AND JAMES QUINTER

VOL. XXII. OCTOBER, 1872. NO. 10.

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PUBLISHER'S NOTES

We are again unable to fill all orders for Hymn Books. Of the old selection of Hymn Books we have been out for some time but will have some bound again soon. We omit our letter list this month.

THE NEW YEAR.

The prospectus of the Visitor for 1873 will accompany this number. We shall send at least one to every Post Office to which the Visitor goes. We do not always know who have acted as agents heretofore and should we fail in sending some of them a prospectus it will not be intentional on our part. If we should send it to some whom it would not suit to act as agents, will they please hand it to others who will do so.

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THE GOSPEL VISITOR.

Vol. XXII.

OCTOBER, 1872.

No. 10.

THE SIN UNTO DEATH.

There is a sin unto death: I do not say that he shall pray for it. 1 John 5:16.

Commentators and expositors of Scripture admit this to be an extremely difficult passage. What is the sin not unto death, for which we should ask, and life shall be given to him that commits it? and what is the sin unto death for which we SHOULD not pray? are questions that may well engage the serious attention of all, and especially of all Christian readers. I do not believe the passage has any thing to do with what is called the unpardonable sin; (that is blasphemy against the Holy Ghost) nor with sin committed before and after baptism. That is the sins committed before baptism to be pardonable, and those committed after baptism to be the sins unto death and unpardonable. The Scriptures teach us that any penitent may find mercy through Christ Jesus, and through him any kind of sins may be forgiven to men; excepting only the blasphemy against the Holy Ghost. Hear the Savior: "Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be torgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither phemes-one who speaks of God in in the world to come." (Matt. 12: impious or irreverent terms. Blas-31, 32.) "Verily I say unto you, pheming-uttering impious or reall sins shall be forgiven unto the proachful words concerning God."

sons of men, and blasphemies wherewithsoever they shall blaspheme: but he that shall blaspheme against the Holy Ghost bath never forgiveness, but is in danger of eternal damnation. Because they said, He hath an unclean spirit." (Mark 3:28-30.) "And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven." (Luke 12:10.)

As there have been some persons more or less troubled in mind about what they term the unpardonable sin; fearing they may have committed it, etc., because some say a certain sin is the sin, and others say it is another, and another, etc.; and as the word unpardonable does not occur in the Scriptures, I have given what the Savior says in reference to blasphemy against the Holy Ghost, which he says has no forgiveness in this world nor in the world to come, and hence is by men called unpardonable.

In order to know in what this sin consists, we must understand the word blaspheme. Webster says "The first syllable is the same as in blame, denoting injury. And the last syllable, to speak. Hence to speak of the supreme being in terms of improus irreverence; to revile or speak reproachfully of God, or the Holy Spirit. Blasphemer-one who blasIt is manifest then that this sin is profane-swearing men committed (if committed at all) by blaspheme the name of God and his speech and not by action. The cir- Christ. I have never heard any use cumstance which gave rise to this the name of the Holy Ghost in condeclaration of the Son of God sus- nection with their profane swearing. tains this view and no other: "Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw. And all the people were amazed and said, Is not this the Son of David?" This is a plain case and easy to be understood. The man being possessed with a devil who made him both blind and dumb; Christ by the Spirit of God cast out the devil, and healed the man of his infirmities; for which he ought to be honored and praised by all, and no doubt was by this man and his friend. "But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub, the prince of the devils." (Matt. 12: 22-24.) This is blaspheming the Holy Ghost, which has no forgiveness. It is not an act committed, but language used and words spoken "Because they said, He hath an unclean spirit." (Mark 3:30) To make any other act committed, or language used and words spoken unpardonable, is more than Christ ever said, or the apostles taught.

And as already said, I do not believe this blasphemy has any thing to do with the sin which is unto death, or that it has any more forgiveness if committed before or after baptism. It is a sin the Savior says has no forgiveness. And while I believe it may be, and sometimes is committed, I am happy in the belief it is rarely done. It is a remarkable

swear and The Pharisees here committed this sin, not in the way of profane swearing, but by saying the work of casting out the devil, which Jesus did by the Spirit of God, was done by the prince of the devils. Thus, ascribing to the devil what was due to the Spirit of God, was blaspheming the Holy Ghost, then; and doing the same now, is blaspheming the Holy Ghost, still. And here men and Christians should use great Our path is caution. oft-times crossed, and our best intentions interrupted and disarranged; yet it is not safe to say the devil did it. God sometimes for wise (though to us unknown) purposes may by his Spirit disarrange our best meant arrangements. The apostles were forbidden by the Holy Ghost to preach the word in Asia; and although they wished to go into Bithynia, the Spirit suffered them (Acts 16:6,7.)Had they said the devil suffered them not, they would have blasphemed the Spirit of God. And when St. Paul satan hindered him from coming, etc., (1 Thess. 2:18,) he certainly had the spirit of discernment to justify him in the expres-It is, however, unsafe for us sion. to do so.

The office of the Holy Ghost is, first-to convince the world (sinners) of sin, of righteousness, and of iudgment. And if under his influence the sinner is brought to seek God in prayer, repentance, reformation and obedience; and his sinful fact that with all the profanity associates, whose society he has forsaken, would say, it is the devil | the wife above mentioned, may, and prompts you to all this, it would I fear sometimes do. manifestly he blaspheming the Holy Ghost. Or if the individual himself and though it were a gross sin into so influenced by the Spirit of God striving with him, would resist it and say the devil is working so in me, he would blaspheme the Holy Ghost. At midnight I was once called to the house of an old sinner; he was in great distress and was pacing the room when I arrived, saying-My sins, my sins, my sins will sink my soul to hell, etc. I began to reason with him, and to teach him the ways of the Lord. His wife being an arbitrary sectarian, when she heard the kind of teaching I taught her husband, seemed enraged, and in anger said-there is nothing good in him; it is the devil working in him. On, how distressed I felt. I thought she blasphemed the Holy Ghost. And although this occurred twenty seven years ago, I think of it with horror. I still believe she committed that sin which has no forgiveness.

And, second-the office of the Holy Ghost is to lead believers into all truth, and to bring to their remembrance all things the Lord has commanded, etc. So if the believer being urged to holiness, purity of heart, meekness and humbleness of spirit, and to a more general denying of himself than his first conceptions had suggested to him, etc., and he should resist this operation. and say, it is the devil working in me; it would be blaspheming the Holy Ghost. Or if others would say it, they would be guilty of the same sin. But in neither case do I believe the person so exercised by the Holy Ghost will ever use this blasphemous language. But others, like the powers of the world to come, if

If any other offense committed, which a believer had unfortunately fallen after his baptism, were unpardonable, much of the epistolary writings would be meaningless. Let one quotation suffice: "And lest, where I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed." (2 Cor. 12: 21.) Were these to whom Paul so wrote baptized or unbaptized?-What is the uncleanness here spoken Webster defines the wordof? 1. Foulness, dirtyness, filthiness. 3. Moral impurity, defilement by sin, sinfulness. 4. Lewdness, incontinence. What is lasciviousness? The same author defines it-Looseness, irregular indulgence of animal desires, wantonness, lustfulness, tendency to excite lust and promote irregular indulgences. Was fornication then what fornication is now? I presume it was, and so I leave Webster on the shelf, and conclude there were some rough Christians in the church at Corinth; which some of our writers would consign to hell under the seal of unpardonable; yet, some how, St. Paul had the idea that they might have repented for their sins which they had committed.

But does not Paul say that "it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and

they shall fall away, to renew them God and the civil law, that life may again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame"? Yes, Paul or some other apostle no doubt, says all that in Heb. 6:4-6.

But is the commission of any one sin or sins, even like those above, an evidence of falling away? Not by any means. Many have observed the contrary to be the fact. ther comment is not necessary. The question arises—will any such as are named here, ever fall away? The apostle says If, which implies a doubt. I don't believe that such as these ever will fall away. I base my faith on the Scripture. (See Rom. 8:35-39, also 1 John 3:9.) From them I believe it to be just as impossible for such to fall away, as it would be impossible to renew them to repentance if they did or could fall away.

I believe, however, that neither of these sins, nor the blasphemy against the Holy Ghost is the sin of which the apostle says is unto death; for which he will not say prayer should be made for. this being my faith, I will give my reasons for it. By the sin unto death, for which no prayer is to be made, I understand the apostle to have reference to the transgression of the divine and civil law which has the penalty of death annexed, and its violation requires a legal forfeiture of life; such as we call capital crimes. The law God gave Israel by Moses inflicted the pen-

be given him. Among these I will name only two-violating the Sabbath by secular work, etc., adultery. Both these were sins unto death under the law; yet our statutes will punish the perpetrators, but not with death, and so may he prayed for that life be given, etc. But for the crimes of premeditated murder, and of rape, there is no modification in the gospel; and hence the civil laws in perhaps all Christian-professing countries punish them with death, and of course committing these crimes are sins unto death, for which the apostle says he will not say that prayer (to God or the law) should be made-(to remit the capital penalty of course is meant) seeing the outraged laws God gave for the protection of his people demand the transgressor's lite, and without this sacrifice I don't believe his repentance could ever be complete. St. Paul orders a certain fornicator to be delivered to satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. civil law then justified Paul in this sentence, but will not us now. in all cases where the law of God and man demands the life or destruction of the transgressor's flesh, there can be no saving repentance without it.

About sixteen years ago I was in Westminster, the county-town of Carroll, Maryland, as a witness at Court. In the jail there was a colored woman ironed and chained to alty of death on a variety of trans-the floor under sentence of death gressions. A number of these were for the premeditated murder of a so modified by the Savior that the colored boy. Being told by the transgressor may repent with his jailor that I was in town, she sent life; and so may be prayed for to for me. I went to see her; I felt

and never felt the importance of telling religious truth, and the need for the Holy Spirit to direct, more forcibly before. After hearing her reasons for sending for me, I said to her-You have been charged with the high crime of killing and taking away the life of one of your tellow mortals; you have been tried by a jury of twelve sworn men, who on hearing the testimony, have declared you to be guilty of this grevious sin. Do you now in the presence of God, and before me, acknowledge yourself to be guilty? After hesitating a moment, she answered -I am. Then you are guilty of a sin for which your life must be given. You may by a thorough repentance gain the favor of God to apply the blood of Christ to your soul, so as to save it from the damnation in hell; but your life must be given up, and without it your repentance can not be complete; the laws of God and of man require it. You must not hope, nor ask the Governor to spare it; by your crime you have forfeited it. You must pray God to give you grace to feel as willing to suffer death for it, as you are willing to eat when hungry, etc. After instructing her she asked me to pray for her. The jailor, she, and I kneeled together in her cell, where I tried to pray God so to bless her, etc. This view was original with me at the time; I had not then heard or read an opinion on the subject. And now after sixteen years reflection and reading, under the same circumstances I would give the same instruction. I have decease. Yesterday we clasped the never felt at liberty to give my hand of the strong man; to-day he name on a petition to the Governor is cold in the sembraces of death

nervous when I entered her cell, to pardon a deliberate murderer; believing his sin to be unto death, and not to be prayed for, but given to atone for the life of his victim; and without it he can have no acceptable repentance with God.

> In the apostles' days, lying against the Holy Ghost was a sin unto death, and was so punished -(Acts 5:1-11.) But this power ceased with the apostles, and wise and good it is that it did. The authority to teach all nations and to baptize them, etc., contains no authority to work miracles. And hence we teach, baptize and teach them to observe all things he has commanded us, which embraces, upon conditions that all sins, save the blasphemy against the Holy Ghost, shall be forgiven unto men.

> > D. P. SAYLER.

For the Visitor.

A PICTURE OF LIFE.

BY D. B. MENTZER.

What is life? Our human life is only the ante-room of the chamber of death, and life's journey is but a journey from the cradle to the grave. The pulse that prolongs our earthly existence, beats our dead march. The blood which courses our veins and arteries, and animates every part of our mortal frame, is floating rapidly onward to the depths of death. O, how solemn! What a subject for our reflection.

To-day we meet our friends and neighbors in good health; to morrow a messenger announces to us their An hour ago we rode in a chariot of where shrouds are never made, comfort and gladness; in a few and where graves are never dugmay convey us to the silent home of all the living. Life and death are near neighbors!

The lamb that now sports on the hillside, must soon feel the knife; and the ox that "knoweth his master's crib" is fattening for the slaughter. The trees do grow that they may be cut down. Yea, and even greater things than these feel the power of death. Empires rise and flourish; they rise but to fall, they flourish but to decay.

Death is the black servant that rides behind the chariot of life .-See life, and death is close after it. We read of the coronation of kings, and soon again of their death. Death reaches throughout world, and stamps all terrestrial things with the broad seal of the grave. How soon this seal may be placed on your humble correspondent, or you, dear reader.

Astronomers say that stars die; that conflagrations have taken place far off in the ether beyond and above us; they claim to have marked the funerals of other worlds, the decay of those mighty orbs of light that we have imagined are set perpetually in sockets of silver to glisten as the lamps of eternity. So death seems to be present above, beneath, and all around us.

But, blessed be God, there is one place where death is not life's brother-where life reigns alone and supreme. That life is preceded by death, but beyond that life, death shall be known no more for ever. There is a land where the deathwinding-sheets are never woven, no more with him." Here we have

hours, more the last black chariot Blessed land, "Over there, over there," beyond the visible skies. To reach it we must die once, but not again. Glorious land - thou welcome land of bliss. May it be ours now by Faith, Hope and Love.

> "Upon the shore Of Evermore We sport like children at their play; And gather shells, Where sinks and swells The mighty sea from far away.

And o'er the tide Far out and wide, The yearning of our souls doth stray; We long to go, We do not know Where it may be, but far away.

The mighty deep Doth slowly creep Upon the shore where we did play; The very sand Where we did stand A moment since, swept far away.

Our playmates all Beyond our call Are passing hence, as we too may, Unto that shore Of Evermore, Beyond the boundless far away.

We'll trust the wave, And him to save, Beneath whose feet, as marble lay The rolling deep; For he can keep Our souls in that dim far away."

Waynesborough, Pa.

"This is an Hard Saying: Who can Hear It?"

So thought the multitude as they listened to the plain, cutting, uncompromising words uttered by the Master preacher. And the result was that "from that time many of knells are never tolled, where his disciples went back and walked

a sad picture of human frailty, and adultery, but must not make any of the depravity of the heart, pre-allusion that any of their hearers or ferring to cling to sin, and accept readers are guilty of these things the wages of sin, than to listen to him who is "the resurrection and the life." It can truly be said that man is wise in every thing excepting in that which pertains to his soul's eternal interest. Wise for time, but foolish for eternity. One of the strange infatuations of his daily conduct is that he prefers error to truth, darkness to light, and the chaff to the wheat—that is, in spiritual things. It is far from being so in temporal things, which should be of only secondary consideration. When a man receivss money he wants to be certain that it is not counterfeit; when he purchases a piece of land, he is careful to secure a good title; but when he comes to deal in spiritual and eternal things, he seems little concerned and is satisfied with most any thing. Now this is the worst of recklessness, the hight of folly. Nothing is views! Such an one is fully abreast of more vital importance to us than the times. He draws the popular to be right on the subject of religion. approbation, and garlands are How often do we hear the utterance, spread in his path. How the world "This is a hard saying; who can hear bows and smiles to such men! Now it?" The language of the worldly- all this is contrary to the commands minded and pleasure loving is, of Jehovah, the example of his holy "Speak unto us smooth things." prophets and apostles, and it is also It will not do for a minister in the ruinous to souls. Over the popular pulpit, or for the editor in his chair, applause of men we hear the voice to speak or write plain; they must of the Almighty, saying, "Son of say no hard things; their words man, I have set thee a watchman must be smooth as oil, or they are unto the house of Israel; therefore called scolders and grumblers, for thou shalt hear the word of my these are hard sayings, and who can mouth, and warn them from me" hear them? It is true they may (Ezek. 33:7.) "Cry aloud, spare preach and write against the ruinous not, lift up thy voice like a trumpet, sin of covetousness, and the damna- and show my people their transble sin of pride; they may denounce gressions, and the house of Jacob formality and hypocrisy, and expose their sins." (Is 58: 1.) the infamous sins of fornication and The servant clothed with power

It will not do to say with the prophet, " Thou art the man!" It they should, it would be at the expense of losing patronage. "Stop my paper," is the argument that brings the editor to his senses

It may naturally enough be asked why people love smooth things, and can not hear hard sayings. Because smooth things are agreeable to their fallen unsanctified natures. Smooth things will not crucify the flesh, which is carnal, and at enmity with God. There is no self-denial. All is pleasant and agreeable. There is a wide range of sinful habits and practices of our evil hearts No one has any objection to a religion that will not stir the heart or conscience. It suits all classes. Happy the man who can say or write smooth things! What a pleasant, good-natured, jolly man he is! How liberal in his

Look at Noah, standing up before a when there was not one righteous man to be found, and warning the heartless multitude of the coming flood! Moses in the palace of Pharaoh demanding the release of his oppressed brethren; Elijah on Carmel building the altar of God; John the Baptist urging the multitudes to repent, for the kingdom was at hand; Peter on the day of Pentecost; Paul at Athens; Luther shaking the papal throne; Wesley preaching on his father's grave: in short, all the hosts of God-fearing men in all times and in all coun-These men of God never varnished the truth to please menhad no smooth things to offer-but flung the bare truth at the people of their times. As if armed with the thunderbolts from the quiver of the Almighty, they preached until men trembled under their words like Belshazzar of old.

Again, "the power to please may be found any where, but the power to seize the conscience and bring the sinner face to face with his own worthlessness and condemnation, comes of simple faith and happy fellowship with God." Yet how often do we find that most Christians and some preachers seem to court the art of pleasing in preference to the stern truths of God. is that which some congregations chiefly value in a pastor. Above all, he must be able to please. And we would not be understood to urge that this power or art has no value. There is no virtue in being disagree-Repulsiveness is far from being a grace. But in one whose and "they who were scattered

from God should be fearless in deliv-chief business is to bring souls to ering the messages of the Almighty. Christ, the power to please is by no means the prime essential. To think terribly wicked people at a time chiefly of that indicates a low state of piety. It is a sin, not of ardent, but of feeble love to Christ .-It indicates but a secondary regard for God's honor, and a subordinate interest in the work of turning men to him. And then is it not at the root of that sensitiveness to the opinions of others, which makes the worker in the vineyard so often unhappy? If one would live in the spiritual sunshine, he must cease to fear men. There is also a fearful responsibility in this matter. To only please, will ruin precious immortal souls; it will lull them to spiritual slumber over their own damnation, until they are forever lost.

> This is an hard saying, who can hear it? may come from the lips of the hypocritical, and being offended, they walk no more with him. But to please the Master is a far nobler ambition. To live for that end, and to bring the lost and the wandering to his fold, is a higher and more satisfying portion. O Lord, evermore help us to honor thee in all things.

PERSONAL LABOR FOR GOD.

Personal labor in the cause of God is necessary to save the church. The history of the primitive church shows this. After Pentecost they were "in the temple daily, worshipping, and from house to house," spontaneously working for Jesus.

In less than a year a great persesution arose, and all were scattered from Jerusalem, except the apostles,

abroad went every where preaching shouting over it, very likely, for it the word." Seven or eight years says "he was glad." And finding elapsed before we hear of them the circuit to large for him alone, again, during which their labors he went to Tarsus for Paul to come were wide spread; and they were and help. not confined to obscure places, but Oh, that professed Christians had extended to important cities -- as the same spirit now; and if we have, Antioch, most noted for refinement, and a persecution is necessary to and there they preached to Grecians bring it out, I pray God to send a proud of their learning.

Three words in the New Testa- us every where. ment are translated preaching from Notice how the primitive church the original Greek; one of them lost this spirit. It continued for having for its primary meaning three hundred years, and especially ordinary conversation; another, and for one hundred and fifty. These a nouncing good news; and another, great historian calls "the century of heralding or proclaiming the gospel. wonders." It was during a portion The one meaning ordinary conver- of this period that the apostles sation is the one used in the passage labored, and the church, endued reading, "and they who were scat- with the Pentecostal spirit, labored tered abroad went every where with them; they lovingly speaking preaching the word." That is, they of many lay brethren and sisters told in houses and streets and as their "fellow-workers unto the every where of Jesus. They were kingdom of God." unordained, except by the unction At the end of about three hundred from the Holy One. There was no years, Zion was wedded to the state, superintendent, chairman or elder to when at once the "church idea" belook after them; and this was so for gan to prevail; that is, the individsome seven years, and yet what re- ual was absorbed and lost in a great sults attended their labors, for it organization, which, through a set says, "And the hand of the Lord of regularly appointed priests, was with them, and a great number "done up" the religion of the laity. believed and turned unto the Lord." And it was most effectually done And they did not seem to be anxious up, too, and religious corruption about having a regular preacher, for and abomination run riot through it appears they did not send for one twelve hundred dark years. to Jerusalem, to the apostles, or Then came the reformation under conference, or whatever ecclesiasti- Luther, when personal experience, eal establishment was there. But personal responsibility and personal we are informed that "tidings of effort were greatly revived. Then these things came unto the ears of thousands escaped from the deathly the church which was at Jerusa- bondage of the church idea, which lem," and they, without any solicit- constitutes the very heart of the ation spoken of, sent forth Barna. papal system. bas, that he should go as far as Then came the reformation of Antioch, who, when he came and Protestantism under Wesley, when had seen the grace of God, got to thousands, touched by the Spirit of

moral earthquake that will scatter

Life, sprang forth to work in the Wealthy brothers A and B are too ters and laymen and women, running to and fro, and laboring with tireless energy for God. .

History and observation show that when Holy-Ghost religion prevails in the church, then men, women and children spontaneously labor for the Lord. They can not be kept still, even by the tortures of martyrdom. But as this dies out, personal effort for the real salvation of souls ceases, and the aim is-and it may be with much display of pious activity, too-to build up an organization, possessing, not large spirituality, but large numbers, wealth and popularity. And it matters little how all this is attained, whether by a standard of religious experience so low that no real separation from the world required, or by vain, unhallowed, worldly contrivances, to please and draw the world.

The "church idea" is the center of all this-the building up an imposing ecclesiastical machine, to work out the salvation of all concerned on a labor saving principle, very grateful to the carnal heart, but, alas for the soul's present and eternal welfare, not patented by the Court above.

Churches when young are distinguished for personal labor. As they attain numbers and wealth, spiritual indolence and worldliness come in, and the public services are left to the minister and hired singers, while a handful of those too often considered old-fogy, soft-headed men and women are left to sustain the class,

vineyard; and England, and ere full of business to spare one evening long America, were stirred by a host a week for a prayer-meeting, though of preachers, local preachers, exhor- they can frequently spare one for a secret-society meeting; and fashionable Mrs. A and B have no relish for such places, although they are the originators of all the church festivals, and able to work day and night to carry them through. Such Christians, (?) of course, have no heart for personal labor for Jesus, and seek to satisfy conscience by having their religion done by proxy. Their religious services are, to use a term now common, "performed" by a minister at one end of the sanctuary, and a gaudy choir at the other. Performed is a term borrowed from the theater, and is most expressive, for the whole service, alas, is too often only a performance. We say to all proxy-worshippers, the Lord will accept no substitute in your place. You may pay a great sum for one, and set him in a pulpit. He may be a far better man than you-holier, mightier in all good things-yet the great Captain will not receive him in your stead. You have a work no other can do. -Earnest Christian.

The Reward of Trust in God.

While God does not permit us to see his purposes in all his providences toward man, yet we have numerous instances in which his designs become visible after conflict is past.

I shall briefly review the case of the barber who became uneasy in regard to following his occupation on the Lord's day. The more he reflected the deeper became his conprayer and covenant-meetings .- viction that he was constantly violating the laws of God and man, to him the misery and suffering he and the more apparent his duty had brought on them, and urged became. He made known his feel- him, if he had any regard for his ings to his minister, who advised him to give up Sabbath-dressing, and put his trust in God. This step would necessarily incur a great sacrifice. He had a flourishing trade, was making money, and thereby was enabled to surround his home with all that would make it pleasant and attractive, an object of admiration to the passer by; to provide for his family all the comforts of life, and enable them to live in such a manner as to occupy a prominent position in the eyes of the world.-Should be surrender all this? for he saw almost to a certainty that if he followed the minister's advice, he would be reduced to a state of want. He undoubtedly consulted his wife in the matter. She had no sympathy with his feelings, and told him that it was the custom of all men in his occupation to follow their trade on the Sabbath; custom had established it as necessary, and there will be no sin in it. His friends laughed him to scorn, and predicted his ruin. Every thing opposed him but his conscience, his minister and his God.

It was much that was required of him, but he felt that he could safely trust the Lord, and decided to do so.

The consequences which were predicted, but which he could hardly believe the Lord would permit, soon He was nick-named a followed. Puritan, a Methodist, and was reduced to a state of penury and want. His means were exhausted, and his little earnings were not sufficient to procure the bare necessaries of life. His wife chided sharply with him, and tauntingly pictured which the man had been reduced,

family, to disregard his sensitive feelings, renounce his faith, and return to his former habits, and again restore them to their former happy condition. His friends, too. reminded him of their predictions, and told him that he alone was the cause of his forlorn condition. He was an object of derision by all who knew him.

This was indeed a sore trial. He seemed deserted by God and man. His heart was filled with anguish, and he spent sleepless nights and unhappy days. He could not much longer endure this trying ordeal .-Would God, after all, suffer those who put their trust in him to come to shame, and had he no regard for the vindication of his own honor and glory?

God had a design in this trial, and he has in all his dealings with his trusting children. Let us notice what it was.

One Saturday evening, about twilight, a stranger was seen to alight from one of the coaches at the inn, and be inquired for a barber. He was directed to a cellar opposite; he entered the apartment and told the barber he wished to be shaved quickly, while the horses were being changed, as he did not like to violate the Sabbath. This last declaration touched his heart; it brought his own case vividly to his memory; he could restrain his pent-up feelings no longer, and burst into tears. He asked the stranger to lend him a half-penny to buy a candle, as it was not light enough to shave without. The extreme poverty to

of the man he had long been adverhad heard nothing from him. He told him that if he was indeed he who he claimed to be, he had good news for him. His uncle had died and left an immense estate, which he would put him in possession of when all legal doubts were removed. The stranger proved to be a pious attorney, and on further inquiry, was satisfied that the barber was the rightful heir to the property; and he had the pleasure of transferring many thousand pounds to a very worthy man. Thus was man's extremity God's opportunity. Had he possessed a half-penny, or even had he had credit for a candle, he might have remained unknown. But he trusted God, who never said, Seek ye my face in vain.

What an influence this must have exerted on that community. It likely had more effect in strengthening the faith of the weak, and in impressing the hearts of unbelievers than a hundred sermons delivered from the pulpit. This is one of the many instances on record in which God has manifested his designs in bringing our faith to the test; but even if we can not account for his providences to us, we should still trust him.

> "Judge not the Lord by feeble sense, But trust him for his grace; Behind a frowning providence He hides a smiling face."

and the deep emotions of heart of his love to us that we can not which he disclosed, induced the doubt his goodness; and therefore stranger to inquire into his history. we should be patient in all our suf-And when he inquired his name, ferings, and not so ungrateful as to and the barber told him William murmur or find fault, but rather Reed, of Kingston, near Taunton, exclaim with one of old, Though the it startled him. That was the name Lord slay me, yet will I trust in him. Mark what the great apostle tising and inquiring for, and as yet Paul says in regard to these things: "I reckon that the sufferings of this present time are not worthy to be compared to the glory that shall be revealed in us." He even esteemed it an honor to be counted worthy to endure sufferings for Christ's sake. Let us therefore bear our sufferings with true Christian fortitude, knowing that they are of short duration, and that if we remain faithful to the end, we shall have an abode in that celestial city where "the wicked cease from troubling, and the weary are at rest .- Selected.

FORETASTES.

The day of the Lord is at hand. It is "the day of judgment and perdition of ungodly men." It will commence and overtake the world as a thief in the night. At any rate, from its nature, it can not be very protracted. Judgment is the Lord's strange work, and a short work will the Lord make in the earth. Our Lord declares that except those days were shortened, no one would be left alive in the world.

Now it is very noteworthy that of late years, it has pleased God in his infinite goodness, and according to his usual method, to give ample warning of what is coming, so that each one may prepare himself, so as to be accounted worthy to escape all these things that shall come to pass.

What more could be have done than We have had so many evidences to give us an outline of the whole coming judgments, as he has done in the foretold would be the case (Mark 13:10) book of the Revelation? Yea, we venture to add, what statement could be after which the end comes. plainer? though men now fancy that the Revelation is the obscurest book of the sive. We refer to the facts which during Nothing will more astonish mankind, than the discovery which will shortly be made, that in simplicity, directness, literalness and plainness, the word of God, and its prophetic portions, too, excels all other books, just as much as it excels them in all other qualities

The Lord has always given ample warning before he inflicted his judgments. In the time of the flood he sent Noah to announce it, and even made known the length of the intervening period. Men gave no heed to the warning, not only because they disliked God, but because it predicted an event in itself unlikely, and contrary to all the experience of mankind.

Pharaoh and the Egyptians, too, had full warning by the mouth of Moses and Aaron. So had the Canaanites, through the precurrent judgments of Jehovah. In the destruction of Sodom and Gomorrah the Lord gave some warning. And as for Judah and Israel, what more warnings could he have sent? (Is 5:4) So also with reference to the destruction of Jerusalem by Titus, the Lord Jesus gave ample notice and description.

And this is strikingly true, likewise, with regard to the impending judgments of the nearing day of the Lord. God has given, has been giving, and is giving abundant warning to all those in Christian Countries, who have ears to hear, and eves to see, and hearts to feel .-Through that modern agency, the press, faithful witnesses have been raised up in all parts of Christendom, and of the desolations must take place; but, no mission fields, to draw attention to the doubt, in some places, even their ravsigns of the times. The gospel, as we are ages have been felt. The present condi-

is preached in all the world for a witness,

There is still something more impresthe last few years, have been loudly preaching. God has four sore judg-(Ezek. 14:21) In a certain sense these have always, more or less, at intervals, been sent upon the rebellious children of men, but within the last few years they have multiplied in so extraordinary a manner as to give special foretastes of what is coming, that every reflecting mind could not help asking what they mean.

As for the sword, although peace, thank God, has not yet been taken from the earth, have not the weapons of war flashed through the whole world? After forty years of peace, the din of arms began in Europe with the Crimean war; then followed the rebellion in India, next the Franco-Austrian war, then the tremendous civil war in the United States, then the Austro Prussian war, then the Franco-German war. Of all the minor conflicts it would take too long to speak; hardly a nation on earth has been altogether free from them. And as for the rumors of wars, who can count them up? Earthquakes, many of them extensive and disastrous, have shaken every part of the mundane frame .-Famine, too, has done its work with more intensity, here and there; especially in India and Persia. Pestilences of different kinds have appeared in various quarters. At the present writing, small-pox, which had become rare, has spread over all Europe and America -Noisome beasts have not yet multiplied to any great extent; to prepare the way for their ravages, more widely-extended the scourge.

Have not the sea and the waves been roaring more than ever before in the experience of man? Have not, to no small extent, already, the nations been perplexed, and men's hearts been failing them for fear of what is coming on the earth? This sign is not yet fully developed, but we plainly see it manifesting. Floods and hurricanes, on a scale of unprecedented magnitude, have prevailed in all parts of the globe.

It may be said that all this grows out of natural causes operating in the phys ical and moral world. Such is no doubt largely the case. But why should these calamities be so intensified and multiplied in such an extraordinary manner just at this time?

The answer is not hard to find. They are specimens of what is coming-specimens of the result of man's wickedness -specimens of the judgments of the coming day of the Lord. They are fore tastes.

The day of the Lord has not yet begun; it is only impending; therefore the judgments have not yet set in in their intensity. They have not yet become general, but they are plain foretastes of what is coming. They proclaim with clear utterance that the day of the Lord is at hand. And they are likely to increase. Nor is it probable that the present is without these warnings.

Now we remind our readers that fire, likewise, is one of the ingredients in the coming wrath. Look at the first trumpet (Rev. 8:7); and at the fourth vial (Rev. 16:8). In this respect the year 1871 made a special impression upon us. Its terrific conflagrations may not have seemed so striking to those at a distance as to us in America; yet, indeed, the whole world was moved by them. As is the case with other of the preliminary sufficient and convincing.

tion of Persia is calculated to nourish | jndgments of God, this fire judgment, too, has ere now appeared in the world, but surely, not often heretofore in such an impressive manner. Where is such a conflagration recorded as that of Chicago, on October 9, 1871? The whole world stood aghast.

> But to us the so-called prairie fires were still more remarkable. These, owing to the droughts, enveloped vast regions in smoke, and caused fearful devastation. We ourselves, though living at considerable distance from the chief seats of those fires, had experience of them; and at the place of our habitation, never had the atmosphere been so laden—so thick with smoke-in every direction, within the memory of living man. All were unanimous in this opinion.

> Far more remarkable, however, than even the burning of Chicago, or the previous prairie fires, was the destruction which in the same moment of time, fell upon certain towns in northeastern Wisconsin and western Michigan, some of which were separated by the whole breadth of Lake Michigan. Peshtigo, Menominee, Manistee, etc. were at the same instant wrapped in a sheet of flame. This most remarkable phenomenon has not received the attention it deserves -As for as we know, it is unprecedented in the records of humanity. Or if there has been a similar phenomenon, it was on a much smaller scale.

> The special feature of this case consists in the fact that these towns, and others, were not consumed in consequence of a fire that spread as ordinary conflagrations, gradually, from house to house, as the inflammable materials are successively kindled by the advancing flame; the blaze was every where at the same instant. The whole air was on fire. The testimony on this point is

sons were almost instantaneously killed, as if they had been pierced by a fiery dart. To inhale the air was death.—
The details are harrowingly interesting, but they are familiar, and will readily occur to the minds of all our American readers.

Some scientific men have supposed that the whole atmosphere, for many hundred square miles, was filled with electricity, or with some inflammable gas, which extended quite across the lake. This may be so The effect produced was certainly similar to what would have arisen from such a cause — But whether natural or supernatural, the effect was the same.

Since the blast that smote Sennacherib's host, has any thing like this been known in the earth? The Chicago conflagration was remarkable, but the Peshtigo fire was far more astonishing.

Amid the many startling events of last year there was none that impressed us more. And the reason was, because thus the Lord has given us a foretaste of the coming fire; seemingly the only judgment of which the world has not yet had a specimen.

It ought to be well understood and noted that the earth is at present getting foretastes of what is coming upon it. The day of the Lord is not yet here; but if these foretastes, sent in mercy to rouse a slumbering world, and to lead it to repentance, fail of their object, the Lord will not hesitate at the sterner measures he has threatened.

Let the world hear! Let all the inhabitants of the earth tremble! God is sending foretastes of the day of judgment.—Shall we harden our hearts? shall we refuse to see, and hear, and feel, because war, pestilence, famine, flood and flame have not yet become universal? God forbid! But if any man so hardens his heart they will so become.

Beloved readers, let us take to heart the admonition of the Lord by the mouth of his prophet Zechariah (2:2,3): "Before the decree bring forth; before the day pass as the chaff; before the fierce anger of the Lord come upon you; before the day of the Lord's fierce anger come upon you; seek ye the Lord all ye meek of the earth which have wrought his judgment: seek rightcousness: seek meekness: it may be ye shall be hid in the day of the Lord's anger."

"Thus saith the Lord God: Surely in the fire of my jealousy have I spoken against the residue of the heathen, and against Idumea."—Prophetic Times.

THE LIFE BATTLE.

"So fight I," says Paul, "not as one that beateth the air. But I keep under my body, and bring it into subjection." The literal translation is, I strike under the eye, making it black and blue .-This is a boxing phrase, indicative of the sharpest, sternest efforts at selfmortification. As one who should say, conquer my fleshly appetites by violent and reiterated blows, and bring them into subjection. I lead my body along as a conquered captive. It is a beaten antagonist. My wicked lustful nature is thus vanquished, "lest that by any means when I have preached to others, I myself should be a castaway."

Here is a tremendous warning to every one of us, a warning founded on our double danger; first from evil appetites of the body, and also from evil affections of the heart. Paul, the heroic apostle of Jesus, so felt his actual danger, that he tells us that he bruised and beat down his sensual passions, lest, having saved others, he might himself be finally lost. In the phrase before us he especially refers to the bodily appetites. "To keep the body under," i. e.,

temperament, was very probably tried with strong temptations to excesses of the passions, both physical and moral. He has not chosen to let us into all the secrets of his character. He knew nothing of the modern pseudo-science of phrenology; nor would he have been one whit wiser if he had. He does not tell us how often his "acquisitiveness" tempted him to pocket the collections sent up to the saints at Jerusalem; or how often he fell through the sore stress of his destructiveness, his amativeness, or his combativeness. Such jargon he leaves for modern empirics in the mysterious science of the mind.

But methinks I see the wrestlings of a stern and furious struggle between the holier and the baser natures of one of God's heroes in that profound and plaintive seventh chapter of the epistle to his Roman brethren. I seem to see a stout soldier of the cross, with uplifted arm and swollen sinew, crying out-I beat down my baser self. I give no quarter to my lusts. I strangle my appetites till they grow livid in the face I vanquish my inner foes that God may make me stronger to vanquish his foes without me, lest, having saved others, I, Paul, the converted blasphemer of Damascus, should only prove to be a pitiful wretch and castaway.

For Paul claimed no immunities from danger through his position. That a man is a professed minister of the Lord Jesus is no assurance that he may not be cast into hell. He has like passions with his fellow-men. The same ravening lusts that have decimated the bar and the senate-house have left their nature are blood prints on the pulpit stairs. Along insiduous. the whole track of ministerial biography appetite may gradually lead to the there lie strewed here and there, the excesses of gluttony. Put a knife to bleaching bones of those unhappy vic- your throat. Tampering with so-called

I smite it under the eye. Paul, like tims who fell a prey to the spoiler .other men of energetic make and ardent Paul, to be sure, never fell. To the last he kept his faith, and the integrity of a godly life. And the simple reason of this continence and his constancy I read in these brave words-So fight I, not as one that beateth the air. I keep my body in subjection, lest that by any means when I have preached to others, I myself should be a castaway.

Shall we restrict the scope of this life-battle to sensual appetites alone?-Paul did not; he extended it to all the wicked propensities of his mental and moral nature. The war which every Christian has to make must be universal and unsparing on the whole brood of interior passions. The sudden insurrections of anger, the malicious whisperings of green eyed envy, the acid tongue of consoriousness, the clutchings of greedy covetousness, the restless cravings of unsanctified ambition, the subtle sophistries of deceit, the uprising of bigotry and spiritual pride-all these and every other like them in the great rebel army of the heart, must be met with the same indiscriminate "war to the knife." He who would keep his conscience clean, and his life holy, must wage this life battle without compromise and without quarter.

1. Let us offer a few consise rules for the conduct of this spiritual life-battle. Our first counsel is—beware of the silent marches which the flesh will steal upon you. We are fearfully and wonderfully made; the combination of body and spirit is such that each one reacts on the other in a manner that is most direct and yet most mysterious. The encroachments of the flesh upon the spiritual astonishingly quiet and The cravings of healthy

innocent stimulants has sent many a allow him to sit still, or to enjoy his own professor of religion to the grave of the hammock. Does he love flattery and inebriate. The cup of coffee led to the eclat? Then he imagines he is working glass of wine; the wine to the brandy, and the brandy to perdition.

gence come temptations. Luxury steals the honest guise of a friend. Look out silent marches on Christians when pros- for selfishness. It is the "Old Adam" perity brings within their reach a fine lurking behind every hedge. Like equipage or splendid establishments - southern slavery, it will only keep the There is hardly a Christian in New York peace on condition of having its own who lives, when worth ten thousand way. If not, then its stiletto is undollars a year, just as he lived when sheathed in a moment. It is a polite hard toil gave him only one thousand or and plausible, but a godless spirit one bundred. Men change their habits Keep no league with it. A Christian gradually, not suddenly. A man may is never safe unless he is continually be converted in a moment Backsliding collaring every evil passion of his nais the process of months, of years. By ture, and forcing it into unconditional degrees tippling grows into intemper-submission. ance; by degrees the social evening entertainment prolongs itself into the of God-the shield of faith, the breastmidnight frivolities of the rout, the ball room and the play house; by degrees a church member exchanges the prayer meeting for the opera. Beware of the of the harness. In the heat of the consilent marches of the enemy.

certain persons and places is dangerous the sunset of the long bloody day of to your weaknesses, then avoid those Waterloo, when the surviving remnant persons and places, cost what it may - of the old imperial guard were sum-If you are temptable by a wine cup, then keep out of convivial company. -If you have tendencies to run mad with over-mirthfulness, then stay away from but they can not surrender .- Pulpit and those circles in which you are tempted Pew. to turn the Christian into the harlequin If the sight of a person or a picture excites libidinous thoughts, then look somewhere else. It is not every young Christian who can be trusted even to walk through certain streets in our great cities. A besetting sin may lurk in that very street.

A man's besetting sin is the one that jumps with his inclinations. Does he love ease? Then he always interprets renounce every thing that God's those providences in his own favor that word and a healthy conscience set

for God when he is only working for human applause. Here is a dangerous With all possibilities of self-iudul- foe; all the more so from its wearing

3. Finally, put on the whole armor plate of righteeusness, and the sword of the Spirit. Leave no spot exposed -Ahab was wounded through the joints flict look to Jesus the Captain of your 2. If you find that the contact of salvation, and never surrender. Toward moned to lay down their arms, the scarred veterans of fifty victorious fights cried out, "The old guards can die;

GIVING UP FOR CHRIST.

It is not what a man takes up, but what he gives up, that makes him rich toward God. Now what ought a follower of Jesus to give up tor his Master's sake?

1. Of course every man would become a Christ's-man must down as being wrong. All sins are contraband at the gate-way of entrance to the Christian life. The sentinel at the gate challenges us with the command—Lay down that sin!—"Cease to do evil" comes before "learn to do well."

2. We must give up whatever by its direct influence tends to injure ourselves or others. Here comes in the law of brotherly love-the law avoiding the appearance of evil, and of renouncing whatever causes our brother to stumble. This is the generally-accepted basis for the duty of total abstinence from intoxicating drinks. They endanger my brother A, and they are destroying my neighbor B; therefore I ought to avoid setting an example of their use. Total abstinence, then, rests on the double ground of self-preservation, and of self-denial for the sake of others. We have a very poor opinion of the piety of any man who will not give up his bottle of wine, or any other self-indulgence, for the sake of taking a stumblingblock out of a fellow-creature's path.

This second principle of abandoning every practice which may mislead others, is the one to be applied by a Christian whenever he is asked to play whist, or attend the opera, the circus or the dancing-party. You may not become a gambler, but cards make gamblers of others.—You may not be corrupted by the opera-stage or the promiscuous dance, but their influence has damaged thousands of your fellow-men. The safe side of all questionable amusements is the outside.

3. Give up whatever tends to pamper the passions, or to kindle unholy desires. Paul's noble determination to "keep his body under,"

other in Paul's fleshly nature which true of about every Christian that somewhere in his nature lies a weak point, a besetting tendency to sin; and right there must be applied the check-rein of self denial. Even eminent Christians have had to wage constant battle with sexual passions. Others have had sore conflict with irritable, violent tempers. Old Dr. Alexander used to say to his many students. "Young brethren, envy is a besetting sin with the ministry; must keep that abominable spirit under." When a servant of Christ is willing to take a back seat or to yield the pre-eminence to others, he is making a surrender which is well pleasing to his meek and lowly Master. One of the hardest things to many a Christian is to serve his Savior as a "private," when his pride tells him that he ought to wear a "shoulder-strap" in Christ's army.

4. Another very hard thing for most persons to give up, is to give up having their own way. But the very essence of true spiritual obedience lies right here. It is just here that self-sufficiency and vanity and way wardness and obstinacy are to be met. Here they must be sacrificed to that demand of the Master that he shall rule and not we. Only a truly self-denying, self-abnegating disciple can adopt these words which the holy-minded Dr. Skinner lined off to his brethren just before his death:

"My Jesus, as thou wilt!
O, may thy will be mine;
Into thy hand of love
I would my all resign."

6. The last rule of giving up is,

that time, ease and money must all | We all know how it is. To resist be held tributary to Christ. In these a great temptation, a true man days of stylish equipage and social extravagance, how few Christians are willing to give up to Jesus the key of their purses and bank safes! Too many go through the solemn farce of writing "Holiness to the Lord" on their property,, and then use it for their own gratification .-Every servant of Christ should sys tematically bestow at least one tenth of his annual income in Chris tian charities, and as much more as he or she can afford without robbing others What child of God was ever bankrupted by benevolence?

It is harder to give up ease than money. Personal exertion to save sinners, to do disagreeable duties, and "keep at it" in up-hill work, is one of the severest tests of selfdenying godliness. Blessed is that disciple who can say, "It is my meat to do my Master's will, and to finish the work which he gave me to do."-American Messenger.

"LITTLE THING" CHRISTIANS.

It is not so very difficult to be a Christian in the prayer-meeting, or in church on the Sabbath. There every thing tends that way, and a man can talk and pray and feel good to his heart's content, without much exertion. But it is when he is away from Christian influences—when the current of life is in another direction -that the man who wants to lead a Christian life has need to look well to his ways. It is not so easy then to feel good or to be good. And the hardest of all forces to bear up situations. against, and to walk Christianly in spite of, is the overcoming power of record of misdoings in regard to the little things.

braces himself and squares his shoulders with the firm resolve not to be subdued by it. If his right hand cause him to offend, the high impulse of his soul is to "cut it off, and east it from him." But alas for his courage when the little, nagging temptations of the hour come trooping in upon him! The assault of a fly or a mosquito will fret a man, and spoil the sweet flavor of his temper to an extent almost inconceivable. It is humiliatingit shames us in our cool moments of after-reflection-to observe how easily we are captured by these puny forces; but they do come so unexpectedly, and their charge is so simply annoying-how can we fortify ourselves to resist it?

But really it is just here, when we are abroad in the world, away from uplifting influences, and surrounded by the thousand and one provoking little temperrufflers, that we are most bound to show our Christian courage, our Christian power of resisting evil. What if the mosquito does sting-have we not grace enough to keep our temper under the infliction? The petty cares and troubles and annoyances of life are among the things that will come, and if we suffer ourselves to be constantly and seriously disturbed by them, we not only do ourselves a grievous wrong, but are sure to give pain to those about us, and so sin against the great law of love, which, as Chris tians, we are bound to observe in all

If we look carefully back on our little things of life, is it not true of

most of us that the page will show that I have been afflicted, that I might a very unseemly face? How often learn thy statutes." Afflictions have an have we been upset by the merest instructive efficacy. Indeed, the most trifle, and led into a frame of mind common figure under which they are lamentably unsuitable for a follower spoken of, is that of a school. God then of the meek and loving Jesus! A is the schoolmaster, and so we come uncareless word has stung our pride— der a divine tutelage. a misplaced article that we chanced to want has made us fretful—a little delay, perhaps unavoidable, in matters affecting our comfort or business arrangements, has set us fuming with impatience-a blunder of some servant or child or clerk has made us unreasonably cross and severe in rebuke; how mean, how unworthy of us it all seems in retrospect. Yet over and over again we let the same little worries get the better of us, just as though no broad exacting principles of right living had place in our hearts.

We know this is not to be "like Christ." We know that in little things, as in great, we must acknowledge and stand firmly bitter fruits of it in pain, sickness, decay, by the noble law of love, if we death-all the work of sin. The soul's hope to attain true holiness, and live a godly life. It is, as we importance that the mighty treasure be have said, a hard thing to do, made eternally safe, is another of the a harder "cross" by many, many lessons which comes home to the heart times, than the things so often erro- in this school. At such a time is there neously called "crosses"—but if we any thing to compare with the soul? take up and bear our little-great and a dwelling here below? We are crosses with manly spirit and with taught so as to feel the greatness and unconquerable devotion. Don't let the weight of responsibility in regard to us be the servants of little things.

The Profit of Afflictions.

appoints it as the best way. It is hard to suffer, but a blessed advantage may come from it. That utterance of an ancient disciple, has met with a full response in the experience of all who have come after: "It is good for me and can no more doubt it, that substance

In this school the Bible becomes a chief book. We are drawn to it as we are not at other times; no book like God's to the filial heart when it is filled with sorrow. Then the heart is open and eager to receive. Then providence interprets, and the precious meaning heaves up and flows out, and the promises unlock and discharge something of their ocean fullness, until the peace of that soul, bowed down on this rugged bank, becomes as a river, and its righteousness as the waves of the sea.

In this school we come to understand our frailty; how slight our hold on life, and the life of those dear to us. Here too comes home the lesson of sinfulness; we learn the evil of sin, as we taste the worth, the greatness of its interests, the would be Christ's disciples, we must Is it not the vastest thing that has being it-the value, the unprized preciousness of the opportunities to guide and save it. By the side of this greatness pertaining This is a hard way, but God often to the soul, the world falls back into its proper littleness, taking in this school, as it ought, the lowest bench. We are taught to look away from the world; to regard eternity, to realize it as near-a step, and we are there. We are taught, in its infinitude ,there. And there the if there is any faith in him, there will treasure must be, or we have no be an increase of faith, because that treasure; if no home there, miserably homeless, eternal exiles, outcast wan unfolds, is all so admirable, so worthy of derers, and the blackness of darkness God. If there is any thing dark, sub-

Affliction is God's school, he putting us there to learn, himself there to teach. Of course he comes at such a time very near to us; we feel his hand touching us, we g t, as it were, a look at the very heart of God. We gain a perception of his ways, and a clearer knowledge of all his attributes. And where we feared most, we find deliverance. What we had read or heard, we find true, in fact, that wisdom and goodness mark all his proceedings.

Another department of the profit from affliction lies in their subduing and corrective efficacy. And this comes in part from the peculiar force of the teachings. The truth now, is not a matter said, but The doctrine and the example are wrought together, and come with combined strength, not to the intellect only, but to the conscience and the sensibilities. The things of God we now set down as great, because we have begun to experience them. God has entered, and with his own hand lodged them within; and they are deeply and undoubtedly demonstrated; and there to abide and work out their legitimate results. Afflictions profit, not by a direct action, but only through the truth Through this medinm what do they ?-What are the graces they peculiarly foster and strengthen? We answer: There is more faith in God after the painful process, simply because we have had a near experience of God. We have been taken into his hand and he has dealt with us; has removed, perhaps some cherished possession; has greatly altered our circumstances. Now when

is there; the best friends are there; joy | this close intimate work of God is done. whole proceeding and issue, so far as it mission is exercised, and thus the afflicted Christian, in this school of trials, grows to be a submissive Christian; so that when greater trials come, and even the greatest, the grace of submission is so ascendant, that there is but one sentiment, and that fills the heart-"not my will but thine be done."

> A kindred quality in the character is patience. This, too, gathers vigor and perpetuity; not, as before, soon fainting. but coming quietly to bear all that God may impose; deeming the burden not heavy, because laid on by the divine hand; privileged and pleased even to serve God by suffering, and to honor his grace by showing to the world the patience of the saints. The spirituality of the mind is also advanced; its interest in spiritual things, its sensibility to spiritual motives, and in the same proportion, the happiness of the spirit grows. As affliction brings the heart more in sympathy with God and heaven it gives to it a greater, deeper, purer joy. There is sorrow, there are tears, perhaps regrets. But there is a sweetness in the very sorrow, and a pearly treasure to the tears. The happiness of prayer at such a time is peculiar. The world is out of the way; there is a very near access, a deep feeling of need, a full flowing out of desire; a felt preciousness in the promise, and the comminging of a divine fellowship. One hour thus spent, outweighs in the scale of true enjoyment, a life of gay and brilliant fluttering .- Selected.

FINE CHURCHES.

The great idea in the Church Christ is not architectural or ritualistic splendor, but Spirituality.

From the importance given to splendid church edifices, by most denominations, in these days, we might suppose that the way to heaven was up through a grand cathedral-like building, and that the roar of organs, and the mouthtwisting screams, known as opera singing, by which Watts, Wesley, and Toplady are killed outright in so many churches, every Sunday, were indispensable aids in a heavenward flight.

But the New Testament Church, as it came from the hands of Christ and his Apostles, was not done up in costly, elaborate, and grand architecture.

Under the Mosaic economy, when men were hardly half civilized, and were governed more by what they saw than by what they knew, an imposing temple became a very important part of the religious machinery by which man was to be lifted up out of the vale of ignorance and degradation, to a position in which he might comprehend real spiritual Hence God was very particular about the construction of the the temple. He gave to its builders the exact length, width, heighth, and direction that covered every square inch of its surface. Ignorant, rude people, who had little or no spiritual life within, were to be impressed by outward signs of the majesty and power of God.-And if any class of men now need fine churches to help them worship, they are those who were poor, ignorant, and uncultivated, but who, by selling soap or shoddy, became suddenly rich, and now being devoid of spiritual intelligence, know not how to worship God in spirit and truth.

architectural, or ritualistic machinery, to carry men to heaven. It has two forces for this work-the Spirit and the Word. God alone is to be worshiped, and no idolatrous trappings are to be set up between Him and the worshiper.

Hence we hear nothing in the New Testament about church architecture. Neither Christ, nor the Apostles tell us whither they had any churches or not; or if they had, whether they were square, oblong, or tube-like But they are particular to tell us that they had the Holy Ghost. He fell upon them. He shook the place where they were assembled. They say much about the Holy Ghost. Nothing about church architecture. Not even one verse is written on that subject. Christians were not to be too particular about the place of worship. If the Holy Ghost came upon them, they could worship on the mountain, on the sea, in the desert, in an upper room in a private house, or in the caves and dens whither their enemies drove them. The church of the New Dispensation is not an architectu. ral, ritualistic church, but a spiritual Nor does the latter need the church. former as conducters or channels .-These things pertained to the former dispensation, and most of the churches of this day are Mosaic rather than Christian-are moved by machinery rather than by the Spirit. Will not our fine Christians try to understand that the church of the New Dispensation is a Holy Ghost church? Of course we are to build church edifices-spacious, plain, commodious, nothing more. pride, and it alone, asks for more. so that the worshipers may have as little as possible to draw the mind away from God.

Costly churches swallow up money that might be put to a far better use. But the Christian church needs no Is it right to expend five times as much on a church edifice as simplicity de-| Lose what we may, let us not destroy mands, when whole continents lie under the church. We can not be the true the dense clouds of heathenism, and the church, and a fashionable, fine-dressing, work of their evangelization sadly drags worldly minded society at one and the for want of money?

among Christians, which is plainly for- that refinement demands such edifices. bidden in the word of God. Fine No. Refinement is best satisfied with churches create caste among Christians, simplicity. Shoddy refinement must dividing the general church into rich have big flowers and glaring colors The and poor congregations, whereas the style of church architecture under con-Bible says that in the church of the sideration corrupts the true spiritual Most High, "The rich and the poor sense. This needs nothing material to meet together." It is said that the rich assist it. The Word and the Spiritmen will leave us, if we do not build they are life. fine churches. Get them converted and Shall we ever see the church up to keep them converted, and they'll stay. the true standard? When the Spirit Otherwise they had better go. Gener-shall be poured out on all flesh? When ally speaking, our rich men do not your sons and your daughters, instead originate fine-church enterprises. This of being carried away by the world, work is commonly done by a cold- "shall prophesy"? When your young hearted, a back-slidden or a thoughtless men shall see visions, and your old men minister.

Jesus says rich men will have a pretty hard time getting into the heavenly city, at the best. It would seem that their only chance to do so at all, is to remain in a real Christian society, whose members are noted for spiritual simplicity, and where the preaching is plain, direct and hot.

The cold, accommodating preacher, commonly heard in fine churches, can not cut away the camel's hump so that he can get through the eye of the needle.

It is said that if our churches are not fine and grand, our young people will leave us.

churches into Sunday theaters, and why should I struggle?" I knew not keep the young people, what do you the curse that lights on those who have gain by it when the young people not to struggle for anything. Had I remain just as they were before? The created for myself a definite pursuityoung people in such societies are literary, scientific, artistic, social, politcommonly the most worldly among the ical, no matter what, so there was someworldly. In them pride and vanity are thing to labor for and to overcome-I personified.

same time. "Come out from among Fine churches beget fine dressing them, and be ye separate." It is said

"shall dream dreams" of holy things? When even the "servants and handmaidens shall prophesy"? If so, we must get out of, and keep out of, the gaudy things they are building in many places under the name of churches .-"Little children, keep yourselves from idols "-Earnest Christian.

AN AIMLESS LIFE.

I committed one fatal error in my youth, and dearly have I abided it. I started in life without an object, even without an ambition. My temperament disposed me to ease. I said to myself, Well, suppose you do turn your I have all I see others contend for;" might have been happy.

I feel this now-too late! The pow- is worth something. He confesses that er is gone. Habits have become chains. he is an unhappy man, and the reason Through all the profitless years gone by, which he assigns for it is, that his life I seek vainly for something to remem- has been aimless, Having no definite ber with pride or even to dwel lon with object in early life, he naturally fell into satisfaction. life. I feel, sometimes, as if there were so that later in life these habits became nothing to me worth living for. I am an unhappy man .- ROBERT DALE OWEN.

An aimless life must, in the nature of things, be an unhappy life. Man was created for a purpose, and he cannot be fully happy until, in good measure, he comes up to the purpose of his creation. The higher the aim, and the nearer the approach to that aim, the happier will man be-mach happier in his efforts to abtain a nobler object, even when struggling under difficulties, and hewing out his pathway through rugged steeps, than the man who is animated by no aim, and has nothing to hope for in the future nor live for in the present. yet there are thousands of people who simply live; they seem to have no definite object in living, and neither they nor any one else know what they are living for. And yet God has thrown around us objects almost innumerable, that call forth our most earnest efforts and inspire our highest ambition. In looking around us for an object, it is well to fix upon something practical, something which will not only be profitable to the worker, but which will, in its progress and completion, benefit the world. We have no right to live for ourselves alone, and no man can be fully happy who does so. The happiest man is he who does most to make others hap. yp, upon the principle that "it is more blessed to give than to receive." If this be true, those can not be really happy who seek their happiness at the expense of others.

I have thrown away a certain habits of thinking and acting, " chains," so strong that he fells unable to throw them off Young men and young women, profit by his testimony. If habits become chains, as they most certainly will, be very careful in early life and not contract bad ones. Contract only such habits as you are willing to carry with you to the grave-habits which will be a blessing rather than a curse to you, and to the world in which you live. Take hold, then, of noble objects in early life, and let your motto be " Death or victory .- "Selected

THE TRUE WISDOM.

A man may know all about the rocks, and his heart remain as hard as they are; a man may know all about the winds, and be the sport of passion as fierce as they; a man may know all about the stars, and his fate be the meteor's, that after a bright and brilliant career, is quenched in eternal night; a man may know all about the sea, and his soul resemble its troubled waters which can not rest; a man may know how to rule the spirits of the elements. yet know not how to rule his own: a man may know how to turn aside the flashing thunderbolt, but not the wrath of God from his guilty head: he may know all that La Place knew-all that Shakspeare knew-all that Watt knew -all that the greatest geniuses have known: he may know all mysteries and all knowledge, but if he does not know his Bible, what shall it avail?

I take my stand by the bed of a dying The testimony of Robert Dale Owen philosopher as well as a dying miser, and ask of the world's wisdom as of the are the lights thereof. Brethren, leave world's wealth, "What shall it profit a others to climb the steeps of fameman if he gain the whole world and lose brother, sister, put your feet on the his own soul?" There is one book which ladder that scales the sky; nor mind I find myself privileged to stand here though your brows are never crowned and and recommend above all others - with fading bays, if you win through Study other books, but this before any. faith in Christ, the crown of eternal life Study this book on your knees, praying -Dr. Guthrie. that God, by his Spirit, would so shine on its pages, that it may be your lamp and light to a better world than this. and that by the blood of Jesus Christ. my blessed Savior, who died on Calvary to redeem the chief of sinners, there may be wrought on your heart a change greater than chemistry can hoast ofhis blood discharging from your soul, sin's impious stain, and turning its scarlet hue into the whiteness of snow.

Acquire knowledge by all means-go to the fields, and study them-go to this museum, and study it-go to books, and pore over their instructive pages. But ere you explore the wonders of creation, let me implore you first to seek that you may be created anew in Jesus; and that there may be wrought in your soul a metamorphosis more wonderful than in yon creeping worm when it leaves the dust, and mounting on wings to a higher sphere, lives bountifully on the finest nectar, and soars in the brightest sunbeams. I despise not the lights of science, but they burn in a dying chamber as dim as its candles. They can not penetrate the mists of death, nor light the foot of the weary traveler on his way in that valley through which we al! have to pass.

Commend me, therefore, to the light which illumines the last hours of lifecommend me to the light that, when all others are quenched, shall guide my foot enemy. If you can do this, and do so to the portals of that better land where habitually, I will not say that he will there is no need of the sun, and no need cease to be your enemy, for there are of the moon, and no need of any unreasonable and wicked men, but I

Not in Human Nature.

An estimable lally, a personal and beloved friend of mine said to me when urged to forgive an injury, "It is not in human nature to forgive injuries so goading as these." I replied, "You are right, my friend, it is not in human nature; but it is in the grace of Christ. He has charged us, Love your enemies; bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven."-The lady had a long struggle with herself, but through the grace of Christ she overcame. She forgave from the heart, and was a happier woman and a more exemplary Christian ever after.

Human pride and passion must be sacrificed. If we have an enemy, and he hunger, feed him If he thirst, give him drink. Whether he does the one or the other, or not, pray for him -Every day pray for him. Bear him in your Christian solicitude before the mercy seat. Do this earnestly, truly. For your own sake do it as well as for his. If you can not do it, you are not such a Christian as you ought to be. If you can not do it, it is to be feared that you have helped to make him your created lights, for God and the Lamb will assure you from the word of Christ,

that the spirit of glory and of grace will ber being separated from the rest upon you; that your trials of this character will purify and exalt your nature, daily making you "meet for the inheritance of the saints in light."

THE LABORS OF THE COMMITTEE FOR NORTHERN INDIANA.

Among the committees appointed by last Annual Meeting, there was one appointed to visit six churches in the District of Northern Indiana. Brethren D. P. Sayler, B. F. Moomaw, H. D. Davy, J. Wise, C. Long, D. Brower, and ourself constituted said committee. Thursday, the 29th of August, had been appointed as the time for commencing the first council meeting in the series that our committee was to attend. We left our station at Covington, on Tuesday afternoon, the 27th of August. At the Dayton and Michigan crossing, eight miles east of Covington, we met with Bro. Sayler. We had hoped to meet other members of the committee at the same place, but we did not. We reached the Salomony church, in Indiana, in time for the meeting on the 29th of August. Here we met Bro. C. Long and Bro. J. Wise. The other three brethren failed to meet us, and consequently the labors devolved upon us four.

Our first council, as was remarked above, was held in the Salomony church, Huntingdon county, Ind.— Troubles of different kinds, and of long standing were found existing in this church. A difficulty arose between one of the members and the church, relative to the amount said member was to pay as his quota for building a meeting-house.

church. The action of the committee confirmed the action of the church in this matter. There was also found a want of union among the official members of the church. A very good feeling pervaded the congregation when we closed our labors, and the member alluded to above, expressed his wish in the presence of the church, to return to its fellowship. Our labors seemed successful, and we separated from the church with warm feelings of Christian fellowship toward the brethren of the Salomony church, and with the pleasure arising from a hope that the future of this church will be an improvement upon the past. Our labors as a committee closed in this church on Friday evening.

We were all engaged in different places in preaching on Lord's day. We preached in Wabash county, near the town of Dora, in the Antioch congregation, on Saturday night, and twice on Lord's day .-Bro. John Leedy lives near this place, and he conveyed us from the Salomony church to his house. Here we met and dined with our friend Daniel Fall, one of our pupils at Vienna. We were glad to find him doing well in his business as a farmer, and still more glad to find him ready and anxious to give a respectful hearing to the message of salvation which we tried to deliver unto him and others while we were with them.

On Monday morning, the 2d of September, our labors commenced with the Antioch church. Serious difficulties had got into the church here, which had alienated the feel-The trouble resulted in said mem-lings of the brethren from one

another very much. The principle | On the morning of the 5th of of simplicity and non-conformity to September we commenced our counthe world, had not been as closely observed as it is the general practice of our brotherhood to do, and part of the church's trouble arose from this cause. Being called, as we were, to labor for the peace and prosperity of the church, we did so, to the best of our knowledge and ability, and were happy at the closs of our meeting to find a very tender feeling to prevail generally among the members, and also warm expressions from a number of their intention to live out more fully the principles of their holy profession. With discretion, meekness and fortitude on the part of the official members of the church, and a cooperation with them on the part of the members in general, we hope for a brighter future for our brethren at Antioch.

On Wednesday morning all the members of the committee, took the ears at Antioch station for Warsaw. Bro. Miller, who formerly had charge of the school at Bourbon, and his mother-in-law' Sister Buzard, formerly Sister Haas, living here, we felt much like seeing them, not only because of the sameness of our Christian principles, but also because of the relation we sustained to each other when laboring together in the school at New Vienna, Ohio. Our suggestion to the brethren of the committee to call at Warsaw met their approbation, and accordingly we called and had a pleasant interview with the dear Christian friends already named, and others of their families. At Warsaw we took the cars for Arnold's station. Here we arrived in found considerable work to do. In the evening.

cil meeting in the Solomons Creek church, Koseinsko county, Indiana Troubles of various kinds were brought before us for adjudication. One was a business transaction of a complex character. We confirmed the decision of a previous committee which had investigated the subject Within the last few years this church received a large accession of members. These have not all added that moral or spiritual power to the church that was hoped for, and here, as it sometimes happens after revivals, if such meetings are not judiciously managed, there was some reaction, not the most favorable to the cause of pure and undefiled religion. Still, we think we saw ground for hope and encouragement, and our labors as a committee, closed here apparently with much satisfaction.

Our council closing on Saturday, work was laid out for us all on the Lord's day following. Bro. Wise was taken to Elkhart Valley, Bro. Sayler to Bro. Jacob Berkey's neighborhood, Bro. Long assisted Bro. Calvert in a funeral service, in the community in which the council was held, while we preached on Saturday night in the meeting house of the Brethren, on Lord's day in the morning in the town of Syracuse, in the afternoon in Miltord. and at night at New Paris, all within the Solomons Creek congregation.

Our next council was in the Elkhart Valley congregation. This commenced on Monday morning, the 9th of September. Here we the difficulties which disturbed this

church, over twenty persons had | brotherly feeling prevailed, and as been expelled from the church, our report had but two votes These requested a re-hearing, which against it, we were glad to find our was accordingly given them. The labors had neither been altogether committee did not reverse the unsuccessful nor unsatisfactory. action of the church, but directed its labors to the restoring to the fold those that had been separated from the flock. And though our labors in this direction were not as successful as could have been wished, they were in a measure so. Eight were received by the church in our presence; others, we learned, intended to follow, while the general feeling manifested was tender and encouraging. We felt here, and not for the first time on our journey, and in the series of council meetings we were holding, that the Lord was working with us and among us; and that some of the vantage ground apparently lost to the cause of truth, would be recovered.

Our fifth council was in the St. Joseph church, in St. Joseph county, Ind. This commenced on Thursday morning, the 12th of September, and closed on Saturday. The troubles here were serious, and in some respects not unlike what we had pre viously found. The proceedings of some of the official members of the church was before us for examination, and this added to the weight of the responsibility of our labors. While in the official labors of these brethren we were sorry to find they had not always been as "wise as serpents and harmless as doves," still, we could not believe that all the troubles existing in this and adjacent churches was owing to the faults of one or more of these breth. ren, and we tried to frame our decision accordingly. Here, as at our previous meetings, a tender and

From the St. Joseph church we went to the Bloomingdale church, in Van Buren county, Michigan. We reached this church on Saturday evening; spent Lord's day in meetings for worship, and commenced our council on Monday morning the 16th of September. Here, as in the other churches we were called to visit, the troubles demanding our attention were various, involving in some degree, the proceedings and government some of the official members of the church. Our censures were not very severe, as the crimes did not appear very great. We were sorry to find here as well as in other places we had visited, that the spirit of simplicity and non-conformity to the world-a peculiarity of the apostolic church, and of our brothhood-had not been as fully practiced as it is desirable it should be, and our advice and admonitions were directed accordingly, and we are happy to believe, not altogether without effect. This was the last of our council meetings.

Whatever the committee did, or failed to do, it had no ordinary amount of labor to perform. We all felt as if we never should want as much work of the kind to do in the same length of time, or as many meetings of the kind to attend in connection with one another. We felt it was too much. The six councils occupied thirteen days, three of them occupying, each two and a half days.

We acted under a deep sense of

our responsibility; and white we have the pleasure arising from the consciousness of having done our duty, we also have that arising from the impression made upon our minds that general satisfaction was given. We infer that this was the case, from the fact that in presenting our reports to the several churches, in some cases the vote for their acceptance was unanimous; and in no case was the minority against any one of our reports greater than five.

We are happy to say that upon the whole, we were rather pleasantly disappointed in our visit. A good many reports had gone out relative to the state of the churches in Northern Indiana, and some of these presented rather a gloomy picture. While we were very sorry to find the trouble in the churches we visited, that we did, we found it less extensive and less formidable than we expected. But a very small number of the members in comparison to the whole body, is likely to give the churches any trouble .-There have been revivals in several of the churches in Northern Indiana, and a considerable number of persons at those revivals were added to the churches. Some ot the conducted those brethren that meetings did not always use the most discretion in their zeal to do good, and the consequence was, persons were brought into the churches who were not sufficiently instructed in the first principles of the gospel, or indoctrinated with its doctrines, and hence did not become in their feelings assimilated to the brotherhood. And where there is not agreement, there is not union, and where there is not union there will be likely to be trouble.

In making these allusions as publicly as we are doing, we appreciate the delicacy of the case, and the sensitiveness of the brethren in this part of our brotherhood. And it is for their advantage and not for their hurt, we make the allusions we do. We are confident it will be to the gratification of the brotherhood in general, to learn that the troubles among our brethren in Northern Indiana are no more formidable than they are. The body of the brethren here "contend earnestly for the faith once delivered unto the saints," and the faith preached and practiced by our brotherhood. The feeling is strong and general to adhere to the ancient order, and apostolic gospel. This to us was very encouraging, and we give expression to our feelings and views that others may share with us in our pleasure. We hope our brethren in the locality referred to, will learn wisdom from their past troubles and experience, and "gird up the loins of their minds," and enter upon the conflict with sin and error with renewed zeal. We are happy to know that the causes of grief and trouble may be removed, and confidence, love and union be restored. And we hope and pray that all this may be done, and that the united labors of all the different branches of our brotherhood may be more successful than ever in advancing the cause of our Redeemer - the redemption of the world.

It is easier to set a man against the whole world, than to make him fight with himself.— Tillotson.

When we have been pained by an unkind word or deed, let us ask ourselves, "Have I not done the same and been forgiven?"

Correspondence.

Milford, Ind. Sept. 5, 1872.

The brethren appointed by the Annual Meeting arrived here on the 5th. They are all well and in quite good spirits under the circumstances. Many grievances were presented to them here, and their labor of love continued here two and a half days, and a decision arrived at which, I think gave general satisfaction and did us all good. On Sabbath we had some very excellent preaching by the brethren which was enjoyed very much by us all.

Monday Sep. 9th. they meet the church at Elkhart Valley. The Brethren had very serious forebodings in regard to this church and truly very many grievances of a serious nature were presented. After a careful examination, the Brethren arrive dat a conclusion which proved satisfactory to a large majority of the members, and thanks be to the good Lord, eight of the disowned members were restored to their form er standing in the church. And I am very sorry to say that a few dear young members were yet left out of the church and I hope all our brethren and sisters will unite in prayer for their soon and safe return. And let us all pray for the success of our dear Brethren's labors of Love. Among us these labors continued two and a half days.

The 12th. of Sept they meet the Brethren at St. Joseph. Here the Brethren had serious fears in regard to the results. Here were the most serious difficulties I have ever seen among the Brethren. Here the investigations lasted two days and a half. A conclusion was arrived at, which was accepted by the church, and I think gave general satisfaction to a large majority of the church.

farewell, and returned home, while they pursued their journey on to Bloomingdale, Mich. And we pray God's blessing to rest upon them, and all their loved ones at home, and may the good Lord reward them for their labors of love in the morning of the first resurrection, for he alone can do it.

JESSE CALVERT.

THE NEXT VOLUME.

The close of the present volume of the Gospel Visitor is approaching. The Visitor being the pioneer of our periodicals, and the only Magazine published among us, seems to fill a place of its own. We know there is a desire among the brotherhood to have it continued, and we are led to believe there is enough of this desire, if embodied in judicious and persevering effort, to secure a sufficient number of subscribers to remunerate those on whom the labor devolves of publishing it, and to give it a circulation that will make its chances for usefulness encouraging.

We are now anxious to enlist the labor of all the friends of the Visitor to make it successful. By the time this number reaches our subscribers, all who wish success to the Visitor should at once commence canvassing for subscribers, if they have not previously commenced the work. The subscription list at present is by no means what it should be, neither for the encouragement of its conductors nor for the promotion of its usefulness. We bereby appeal to all our friends, and solicit a hearty co-operation on their part to make the Visitor successful and useful. We We now bid the Brethren ask them to give some thought, time

and attention to the procuring of We solicit of each one subscribers. of our present subscribers a renewal of his subscription. We further request each of our subscribers to make an effort to send us one name, at least, besides his own. With a little effort on the part of our subscribers, we think this could easily be done. If there should be a failure on the part of some, others would get more than one, and in this way our increase would be one new subscriber to each one now on our list. The cause is a good one, and we expect the blessing of the Lord to accompany every sincere and lawful effort to promote it; and with the blessing of heaven success must attend the work. Will the friends of the Visitor take encouragement and labor diligently with us in promoting its success. We appreciate their past efforts, and feel thankful for them.

Aotices.

Correction.

In the love-feast notice of the Black River Congregation, Medina County, O., in last number, a mistake in the date was left uncorrected. The meeting is to be on the 9th of October, and not on the 19th, as printed.

DEAR BROTHER: Please announce through the Visitor that we intend (the Lord willing) to hold our love-feast on the 12th and 13th of October, at the Wadam's Grove Meeting-house, Stephenson County, Illinois, commencing at 1 o'clock. The usual invitation is extended.

N. B.—Our post-office address now is Orangeville, Stephenson Co., Illinois. ENOCH EBY.

Unseen Purposes.

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. 2 Cor. 4:17.

This world is full of suffering; along the mournful air

The notes of sad complaining are ringing every where;

Love shieldeth not her idols from death's unsparing darts,

And the whole wide earth is teeming with crushed and broken hearts.

Yet were no cloud of sorrow around our pathway driven,

This world would be a paradise; we would not dream of heaven.

The erring heart to purify is sent the chastening rod,,

To discipline the spirit, and draw it nigh to God.

We are bid to bow in meekness to the loss of those we love.

And are pointed to the mercy of a Providence above,

To raise the heart to heaven with a meek and holy trust,

And silence its repinings that have bowed it to the dust.

We may not see the purpose why our hearts are pierced and riven,

Yet with a faith undoubting, let us still look up to heaven.

This life is full of trial, yet we know that One above

Looks ever down upon us with a sympathizing love,

And pitieth our infirmities, though others may deride;

For the heart has not a sorrow by which he was not tried.

Oh, let us then be patient, be meek, and murmur not,

Though clouds and gloom and shadow surround our earthly lot.

And when the heart repineth, think of that Holy One,

Who meekly bore and suffered, to win for us a crown!

We know that life hath mysteries; for God bath not designed

To shed his great omniscience on the lowly finite mind:

And when the soul is ransomed, and the fount of life unsealed,

The mind shall grasp infinity, and all will be revealed.

Then let us place the anchor of our confidence and trust

- On the might of the Creator, the Omnipotent And be his dying wish in gold upon your hearts and Just.
- Whose will we may not question, nor the hidden motive tell,
- Yet rest in the assurance that "He doeth all things well."

[SELECTED FOR THE VISITOR.]

A TRIBUTE.

- A spirit bowed before the throne of love and light supernal,
- And drank life's wave, and swept the harp that that woke the song eternal;
- Yet turned a ling'ring glance to earth, with love not heaven could smother-
- "I must return for thee-for thee, my faithful friend, my brother.
- "Thy band upon the fevered brain in tenderness was lying;
- Thy prayer, beside the couch of pain, swelled upward for the dying;
- As thou didst minister to me, as never might
- So tarry I from heaven for thee, my faithful friend, my brother."
- That friend upon his fevered couch, in fierce delirum tossing,
- Had halted in life's weary march, at Jordan's swollen crossing:
- Yet feared he not the surges' swell, though breaking wildly o'er him.
- For he who doeth all things well had passed that way before him.
- And softly o'er the dying brow a snowy pinion fluttered.
- And read the last fond wish of earth-that wish, alas, unuttered;
- And pointed to the pearly gates, that opened wide their portals.
- Where gleamed before the parting soul the blest white-robed immortals.
- Oh! bliss-the silver cord is loosed in joyful love and wonder.
- Those spirits twain have met again, and death no more shall sunder.
- Away, away, to endless day, where sorrow's blight falls never,
- And all is joy without alloy-the land of the Forever.
- "Be still, and know that I am God," O stricken sire and mother,
- And bow beneath his chastening rod, O ye who who mourn a brother;

- eograven.
- "May I at last the loved behold within the blessed haven."
- And thou, O pale and gentle one, whose grief no word hath spoken,
- How wilt thou say, "Thy will be done," with heart so nearly broken?
- Denied love's ministry in death, to hush thine own wild sorrow,
- That from thy smile his soul awhile the light of faith might borrow.
- How long shall war's red hand unroll its fearful panorama?
- How long from, every stricken soul shall break the wail of Rama?
- 'Tis meet, for blight hath quenched the bloom in hearts of joy bereaven-
- For him no tear whose glad New-Year hath brightly dawned in heaven.

OBITUARIES.

Died, in the Danville Church, September 30, 1871, JEREMIAH WORKMAN, aged 38 years 11 months and 18 days. He leaves a kind widow, sister in church, and three children, to mourn his loss. Funeral services by J. J. Workman, from the words, "Prepare to meet thy God."

Also, in the same church, July 24, 1872, a son of Bro. Levi and Sister Catharine Burger, aged 8 months and 29 days. Disease inflammation of the mucus membrane and the head.— Funeral services by J. J. Workman, from 2 Kings 4:26. JAMES WORKMAN.

Died. May 6, 1872, in Ward District, Randolph County, Ind., MARTHA WARFIELD, aged 14 years and 1 month. Disease consumption. She was sick four months, and bore her sufferings with fortitude more than would have been expected of one of her age; and when she was dying, she lifted her eyes to her sister, and said, "Sister, I am dying." She never struggled for breath. She leaves a father and mother and six sisters to mourn her loss. funeral services by Bro. Moler.

A. WARFIELD.

Departed this life, July 13, 1872, in the Twin Creek Church, near Eaton, O., of consumption, Brother JACOB DILLMAN, in his 70th year. After a lingering illness of over two years, a part of the time suffering a great deal, on the 4th of July he was taken with a severe pain in the side, which terminated on the ninth day in death.

He leaves a wife and two daughters to mourn his loss, but not without hope. Funeral services by the Brethren from Rev. 14: 12, 13. His remains were followed to their last resting-place by a large concourse of relatives and friends.

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This is one of the most notable book of the times, and decidedly one of the best written and remarkably interesting of American by graphies. We do not propose to review it from a political standpoint, for it is not designed a mere campaign book, but a work of standard value from the pen of a writer of established reputation, whose biographies of emissished Americans, are well known and highly valued. Mr. Parton's writings are all attractive account of the care he exercises in collecting to

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THE GOSPEL VISITOR.

Vol. XXII.

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No. 11.

CHRISTIANS DEBTORS TO THE WORLD.

I am debtor both to the Greeks and to the barbarians; both to the wise and the unwise. So as much as in me is, I am ready to preach the gospel to you that are at Rome also.

Rom. 1:14, 15.

The apostle Paul did not only imitate his divine Master as one of his followers, in all the graces that beautified, adorned, and etherealized the heavenly character of our blessed Lord, but in his character as a teacher, he also imitated him, as every minister ought to do. Whatliving a pattern for all believers .- Jesus, when speaking to his disciples, present article, he introduces a They shall put you out of the synafigure in imitation of our Lord's gogues: yea, the time cometh, that method of teaching, and of the whosoever killeth you will think eastern style of teaching in general, that he doeth God service." (John and compares Christians to debtors 16:1, 2.) Now for Christians to be -debtors to the world. Had he debtors to, or to owe the world, represented them as being debtors when the world has treated them as to God, the truth of his declaration it has done, the justice of such would have been apparent at once. indebtedness is not very apparent. But in what way Christians are There is an aspect, however, from debtors to the world, may not be so which if the subject is viewed, the readily seen. The same apostle de- justice of the claims of the world clares elsewhere, (Rom. 8:12.) "We upon Christians, will appear very are not debtors to the flesh, to live plain. after the flesh." Surely not, for "in While the indebtedness of Chrismy flesh," says the same apostle, tians to the world, as the world has "dwells no good thing." (Rom. 7: been the enemy and persecutor of

18.) As our flesh then has nothing good in it, and as it is rather a hindrance to us in doing good, than a help, it is very plain that we are not debtors to the flesh, or that we owe the flesh nothing.

And while it is very plain from the above Scriptures, and the inferences justly drawn from them, that we owe the flesh nothing, it may at the first thought seem not a little strange that we as Christians, should be debtors to both the Jews and the Gentiles. For what did the Jews and Gentiles do for the cause ever studies the man of God may of Christianity that Christians pursue to increase his facilities for should be debtors to them? So far usefulness, there is none more de- from the Jews and Gentiles doing serving of his attention and study any thing for Christians, to make than the life of the great Teacher these debtors to them, it is well sent from God. In his manner of known that they both opposed and teaching he is a pattern for all persecuted the Christians. "These ministers, as he is in his manner of things have I spoken to you," said In Paul's language heading our "that ye should not be offended .-

understood, their indebtedness to from God. the Lord will be at once acknowledged. And the amount they owe · him is no ordinary sum, as is shown by our Lord in one of his touching parables, namely, that of the two debtors. "There was a certain creditor which had two debtors: the one owed him five hundred pence, and the other fifty. And when they had nothing to pay, he trankly forgave them both." (Luke 7:41, 42.) In this parable, God is the creditor, and men the debtors. Our indebtedness to God is also showed in the parable of the unmerciful servant. "The kingdom of heaven is likened unto a certain king which would take account of his servants. And when he had begun to reckon, one was brought unto him which owed him ten thousand talents: But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that ser vant was moved with compassion, and loosed him, and forgave him the debt." (Matt. 18:23-27.) The amount which this servant owed was a great sum, and therefere it expresses more fully the greatness of every transgression against God, in thought, word, and action .-"Every good gift and every perfect gift is from above, and cometh down from the Father of light." (James 1:17.) Paul asks the suggestive question, "What hast thou that assignment of the obligation to an-7.) This language implies we have into the hands of that other person,

Christians, may not be so easily nothing but what we have received

" From thee our choicest blessings flow, Life, health and strength thy hands bestow; The daily good thy creatures share, Springs from thy providential care."

And the language of the new song sung by the redeemed is, "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth. . . . Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor and glory, and blessing." (Rev. 5:9-12. And we are not our own, but all we have and all we are belong unto the Lord, since he has bought us with his precious blood.

We need add no more to remind the reader of the Christian's indebtedness to the Lord. And it may now be explained how the Christian is indebted to the world, although the world may hate him. The Lord has transferred his claims to the world, and he has thus made us debtors to the world. The Lord's transfer of his claims to the world, and our indebtedness to it by virtue of that transfer, may be thus illustrated: We have a triend, and in time of difficulty and need we call upon him for some pecuniary help. He advances the money we need, and takes our obligation; and we then justly owe him what our obligation calls for. But owing to the death of the friend, or a lawful thou didst not receive?" (1 Cor. 4: other person, this obligation gets

and we thus become indebted to the |pel, is said to be God's work and the person who holds the obligation .- work of Christ; hence it is said of Somewhat after this manner, the Epaphroditus, one of Paul's assist-Lord has made us debtors to the ants in the ministry, "for the work world. Not that Christians are of Christ he was nigh unto death." under no obligations to the Lord, or (Phil. 2:30.) And as we are debtors that he has transferred all our obligation to the world. But as he has had such great love to the world, he God, so when we are laboring to has made it our duty to labor for the salvation of the world. And in performing such labor from proper motives, and in a proper manner, ting what the Lord had done for our Lord will regard it as labor him as a lost and guilty man in performed to him. Our Lord is represented as saying in the day of judgment. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:40.) It is true this is a case in which the disciples, and not the world, are made the subjects of benevolent actions, when the Savior considers it as charitable work done to him. All men are, however, in some degree the breth ren of our Lord, and he will consider all Christian labor put forth by the church to extend the benefits of his redemption to the lost and wretched, at least to some extent, to honor and glorify him, and hence done to

All things belong unto the Lord. And by properly treating and using all, we show our regard to him, and honor the Great Proprietor of all .-But men are the special objects of God's regard. He made them after his own image, and when they had ruined themselves, he gave his only begotten Son to recover, restore, and degree transferred his claims to save them. Men are dear to God, men, and thus made Christians and he desires their salvation, and debtors to men as well as to himself; is laboring to save them, and the and if Christians then are paying in work of saving sinners according to some degree the debt they owe to the plan and principles of the gos- God, by laboring to save the world,

to God, and as the work of Christianizing the world is the work of save the world, we are discharging the debt we owe to God.

The apostle Paul fully appreciasaving him, felt himself to be greatly indebted unto the Lord And well knowing how precious the souls of both Jews and Gentiles were in the estimation of God, to justify the redemption price that had been paid for them, he felt he was a debtor to all men, and considered himself under obligation to do all the good he could to all. We therefore find him paying his debt by serving God, and by preaching and writing for the benefit of mankind.

Two practical observations may be made upon, or two inferences of a practical character, may be made upon the scriptural doctrine that Christians are debtors to the world. The first is this: If Christians are debtors to God in consideration of the great work of redemption which he has wrought out for them, and for the work of their personal conversion which he has wrought in them; and if, on account of the relation that men stand in to God as his creatures, he has in some

what a powerful motive is presented | made it the duty of Christians to to them to labor to save sinners.

The second is the following: In the foregoing paragraph or observa tion, the motive alluded to as a powerful one moving Christians to labor for the conversion of sinners, is: gratitude, as Christians' indebtedness to the world, arises from the consideration that God has done so much for them. But there is in Christians possessing the mind of Christ, an inherent love to souls.— In the union, then, of the two motives, namely, that of gratitude to God, and love to man, we have the basis for the ardent zeal, the self-denying love, and the patient, persevering labor in spreading the truth and winning souls to Christ which characterized the apostolic church.

To these observations we may add the third, made upon the latter part of the text heading our article.-"I am debtor both to the Greeks and to the barbarians; both to the wise and the unwise. So as much as in me is, I am ready to preach the gospel to you that are at Rome also." With Paul, all Christians are debtors to the world. And what is it they owe to the world? It is the gospel. It is this that Paul owed both to the Greeks and to the barbarians. We then owe the world the pure coin of gospel truth. other religious currency than the genuine truth given by Christians to the world, involves them in a crime of no ordinary magnitude.-To pay the world in the spurious coin of error, when we owe it the genuine truth, is unfaithfulness to God, and injustice to the world.-It is the gospel alone that can save It was a common custom among

give a pure gospel to the world.

Christian reader, as it is your desire and intention to pay all your just debts, do not forget that you owe the world the gospel, accompanied with the commentary of a godly life.

Friendly alien, the Lord has made it the duty of Christians to give you the gospel. Behold in this arrangement of the Lord, a manifestation of his goodness, and fail not to avail yourself of the saving benefits of the gospel.

For the Visitor.

INFANT BAPTISM AND INFANT SALVATION.

Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them. But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of God. And he laid his hands on them, and departed thence. Matt. 19:13-16.

This incident in the public acts and doings of our Savior is thought of so much importance that the Holy Ghost has led three of the four evangelists to record it with a remarkable degree of sameness. Mark says, young children, and adds that he took them up in his arms, etc. Luke calls them infants. All this I think, is intended to prove that they were small young children. The term infant, in our common acceptation, means a young child, a babe. But in old law statutes it means and applies to children, heirs under lawful age. To preclude the possibility of misunderstanding and misapplication, the terms little children, young children, and infant, are employed.

the world, and hence the Lord has the Jews to lay their hands on the

heads of those whom they blessed, nothing expressed or implied that or for whom they prayed. They any one should do so, or any thing did this by way of dedication or consecration to God. And often God added a testimony of his approbation by communicating some extraordinary influence of the Holy Spirit. In accordance with this custom the Savior laid his hands on the afflicted, and healed them, etc And afterward the apostles laid their hands on those set apart for certain services in the church, and on the baptized believers, and they received the gift of the Holy Spirit. And so this custom is handed down and perpetuated in the church to this day, and there appears no reason why it shall not be continued unto the end of time. In accordance with this custom, children were brought to the Savior (by their parents, I suppose) for his benediction. The disciples objected to it, on the ground of their being too young, I suppose. But Jesus, knowing that he was the seed in whom all the kindreds of the earth should be blessed, and that in him salvation should extend to the ends of the earth, which must embrace the infantile race, says, Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God. That is, the kingdom of heaven is composed of such literally, and of such as are made baptism, depriving their children of child-like in simplicity, spiritually by conversion and regeneration.

Man is an imitative creature; and through an what he sees others do that will bigotry or carclessness withhold he do. And more especially that from them the privilege of even a which he ought not to do. So in nominal dedication to God, and yet the case before us, Jesus having these very persons are ready enough taken little infant children in his to fly for a minister to baptize their arms, laid his hands on them and child when they suppose it to be at blessed them. And although he left the point of death! It would be no

like it, yet have we men who are wise above what is written, and will baptize young little children, grounding their authority to do so on this act of the Savior, asserting that this act is necessary in order to dedicate or consecrate the child to God. Thus making of none effect the declaration of the Savior, that of such is the kingdom of God, by their tradition.

The observance of this absurdity has been enforced by fire and sword in centuries past where papal superstition and ignorance prevailed, while even now a non-compliance with it brings the curses of the bigot on his fellow-man. I will give an extract from Dr. Clarke in substantiation of it:

"If Christ embraced them, why should not his church embrace them? Why not dedicate them to God by baptism? whether that be performed by sprinkling, washing, or immersing; for we need not dispute about the mode; on this point let every one be fully persuaded in his own mind. I confess it appears to me grossly heathenish and barbarous to see parents who profess to believe in that Christ who loves children, and among them those whose creed does not prevent them from using infant an ordinance by which no soul can prove that they can not be profited; unaccountable

crime to pray that such persons Bond's remarks I here annex in should never have the privilege of hearing my father! or my mother! from the lips of their own child "-(Com. on Mark 10:16.)

Note this is neither pope, bishop, nor priest in the papal church, whose persecutions and curses of those who may differ with her; but a Methodist preacher and commentator. Yet he can see no crime in praying that all those who refuse or neglect to have their infants baptized should never have the privilege of hearing my father, or my mother, from the lips of their own child .-To my mind it is not clear whether this would-be-pope means that the parent or child should be struck either dumb, deaf, or dead. But as the delinquent parent was the one Roman bigotry always punished, it is to be presumed they are the ones this L. L. D., F. S. A., M. R. I. A. has reference to. I feel it a cause for thankfulness that this curse has fallen harmless at my feet, and at the feet of many others, who have had courage enough to disregard this priestcraft imposition.

It is, however, a fact that thousands upon thousands of persons are led, influenced and controlled in their actions, politically as well as religiously, by others. A reference to the ku-klux klans of the south may not be amiss here. It is known to the unprejudiced reader that such klans exist; and that through the national authority some of these desperadoes have been arrested, and tried in the United States Circuit Court, sitting in Columbia, South young white men of your county Carolina, where forty-eight of these poor deluded creatures entered the slavery to the men of property plea of guilty to the several indict- above them, as to be willing to ments against them. Some of Judge commit murder at their command.

proof of the point.

Judge Bond to the prisoners—"You have pleaded guilty to an indictment which charges you with conspiring with other men throughout this State, to intimidate a certain class of voters by means of threats, beating, and even killing, because that class of citizens were opposed to the conspirators in political opinion. . . You have, as it appears from your statement to the court, been brought up in the most deplorable ignorance. At the age of manhood, but one or two of you can either read or write, and you have lived in a community where the evidence seems to establish the fact that the men of prominence and education-those who by their superiority in these respects established and controlled public opinion, were for the most part participants in the conspiracy, or so much in terror of it that you could obtain from them neither protection nor advice, had you sought it. . . . And then you tell us that you differ from many other portions of the county in this, that it has always been obligatory upon you and the class to which you belong, to look to persons of wealth and education for command, and that you, in your ignorance, had to follow such persons implicitly. . . . It will appear strange to your fellowcountrymen who read your story and that of your confederates, however willing they may be to believe you, that so large a portion of the can be in such a state of abject statement to the court that you are for themselves? These hold and very ignorant; that the klans teach that the infant child dying would have beaten you, and even killed you, had you refused to join them in their crimes. . . None of you have had the manliness to defend your firesides from the assaults of these lawless men. There has not been on your part, so far as the evidence shows, an assault and battery committed in defense of family and home, and all that freemen hold dear, etc."

My dear reader: Think not that I am mixing civil or political matters with religion. I offer this by way of illustration. Here we have men pleading in extenuation of their crimes that they were brought up in ignorance, and that in their ignorance they were taught to look up to men of education and wealth for leaders, etc. And that it was in the lead of these men they followed in the midnight raids of whipping, outraging, hanging, murders and burnings, though it consigns them to the penitentiary, not having the manliness to resist for fear of self-punishment at the hands of their nefarious leaders. How much less can be said of the masses in religious matters? Are they not brought up exactly in the same way? Are they not taught to believe from the cradle that they can not understand the Scriptures, and they must look to the learned preacher for instruction and advice, and him they must follow in all religious matters Hear course they know, or they would the Roman Catholic child, as well never have taught it, etc. Try the as adult, call their priest, father, Lutheran faith, and you will have and right, and holy, revered father, a speedy introduction to Martin and kiss his hands, if not his feet, Luther and the church catechism and if need require, the very ground Try a presbyterian, and you will be

You make excuse for this in your think you, ever search the Scriptures unbaptized will surely go to hell; while their deluded dupes follow their lead as steadily as did the above-named ignoramuses, simply because they are learned mon and ought to know.

> The same stupidity is found all through the pedo-baptist self-styled protestant churches, beginning with the Episcopalian church, with her boasted apostolic succession, while she disclaims to hold the horrid and absurd unbaptized infant damnation, yet holds and practices the faith of infant regeneration by baptism, which certainly implies that the not-baptized child is naregenerated. If, then, baptismal regeneration is necessary to the salvation in one child, what will become of the child dying nubaptized? Answer - Their practice consigns it to hell. Not because the Scriptures teach so, but because the church teaches it, and the people. like the ignorant ku-klux, follow her as the leader.

Will the Methodist give you a scriptural reason for baptizing their infants? Try them, and see how soon they refer you to Wesley. Clarke, and other prominent leaderof their sect; with a liberal flourish of the discipline. The discipline, say they, teaches that infants shall be baptized, and the men who got it up, were all learned men, and of his foot trod on. How many of these made acquainted with John Calvin and the articles of faith. And so on not apply to any but those who be-Some few of all these, perhaps, can not read the Scriptures, while others can, but do not read them, and those who can and do read, and know that there is no scriptural authority for infant baptism, lack moral courage to come out from its advocates and defend scriptural truth, for fear of the odium and stigma that would be heaped upon them by their leaders, for they love the praise of men more than the praise of God.

The simple truth is-Jesus is the promised seed which shall bruise the serpent's head, and in whom all the families or kindreds of the earth shall be blessed; and through him salvation shall be to the ends of the earth. God the Father having sent him on this mission, gave him a commandment what he should say, and what he should speak (or do). He takes the young infant children in his arms, lays his hands on them, and blesses them, saying of such is the kingdom of God. He has entailed and imparted the blessing of salvation by him on all the infantile race of the whole world from creation down to the end of time.-And in this blessing, the infant child of the Laplander, with all heathen nations' children, share and partake alike with the children of Christian nations, bishops, popes, and priests, if they have any, (and I presume some have.)

And he or they who can not understand how such general blessing by this one act of the Savior can apply to all the infantile race, can understand his dying for the sins of the world once for all .-To this it may be said that the blessing and benefit of his death will In the act of God being in Christ,

to the end of pedo-baptist-ism.— lieve, repent, and are baptized.— This is true, so far as the Savior has made faith, repentance and baptism a condition of salvation. But God is in Christ, reconciling world unto himself, not imputing unto them (the infants) their trespasses. The infant being free from actual sin, God in Christ imputes not original sin unto them. These he takes into his arms, lays his hands on them, and blesses them with a right to the kingdom of God. This he did not do to adult sinners. But he has committed to them the words of reconciliation. embassadors for Christ, as though God did beseech them by us, pray them in Christ's stead, to be reconciled to God by the conditions of faith, repentance and baptism. In the times of the apostles, only those who could believe and repent were baptized. And it is time that this superstition of baptizing infants to take away original sin be exploded. And as far as men are led by the teachings of Scripture only, it is, and will be for ever exploded. And it is the teachings of the Scripture only, that will stand the tests of the great day of God. I urge all men to adopt them as their rule of faith and practice. It availed those nothing who said, "Have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works?" and, "We have eaten and drunk in thy presence, and thou hast taught in our streets." Religious as thought they were, they only hear, "I know you not whence ye are; depart from me all ye workers of iniquity."

he reconciled the world unto him- monition of the Lord, by teaching self, so far as the sin of Adam had them the alienated the sons of men from God. statutes of the Lord, is equally Hence the only sins that now sepa- persistently neglected, rejected and rate between God and men, is the disregarded. Witness the hundreds sin of actual individual transgres- of thousands of bad, vicious, wicksion. And to be saved from these ed, profane-swearing, unrestrained by pardon, men must believe the baptized boys, and even girls, all gospel, repent and be baptized - over the land as an evidence of this But the inoffensive and non-trans- truth. gressing infant child has imputed unto it the blessing of salvation legislature, the Governor of Minnewithout these conditions, in the sota states rather a peculiar fact in Savior's act of taking them in his arms, laying his hands on them, and When boys become troublesome to blessing them, saying, of such is the their parents their loving progenikingdom of God.

Let us leave them where he put them, and obey the apostolic injunction to bring them up in the nurture and admonition of the Lord. That is, in the love and fear of God, and the knowledge of the truth, that they fall not into sinful and vicious habits, and when they attain the age of comprehension and understanding, and learn to know that by nature man is influenced by the carnal mind, which is death (to the He defends the suggestion on two soul) because it is enmity against grounds. (1st) It would put an end God, and is not subject to his law, to the abuse, and (2d) by it parents etc. Then teach them the necessity of repentance, (reformation of life,) faith and baptism, to obtain the spiritual mind, which is life and These are the command-lessness put it to. ments of God by the Lord Jesus Christ.

But to up children in the nurture and ad- wickedness wear the sign or seal of

commandments

In his annual message to the regard to the State Reform School. tors are quite apt, says the Governor, to make out a case against them, and get them committed to the school (of reform) for a term of years. This proceeding is in fact so common, that the Governor thinks it necessary to propose some corrective measure, and suggests that parents should be obliged to detray the expenses of their sons while they are availing themselves of the educational advantages of the institution. who brought up their children so badly that they deserved commitment, would be obliged to indemnify the State for the expense their care-

Here is a case for infant-baptizers to look at. There is no reason to disobey and reject the doubt but that nine tenths, at least, counsel of God and substitute some- of these parents scrupulously atthing else in its stead, is one of the tended to the baptism of their inexplicable phenomena of human children, the vicious habits of which nature. While infant baptism is the State is invoked to reform Is it no part of God's command, it is not manifest that ninety-nine onepersistently practiced and observed; hundredths of the wicked children while the command of God to bring are infant-baptized, who in all their such doctrines, practices, such angels weep, while devils laugh.-From such a perversion of Christiamity, good Lord, deliver us. Amen and amen.

D. P. SAYLER.

Light Under a Bushel: or Yoking Believers with Unbelievers.

BY D. F. NEWTON.

Is this Bible? "Ye are the light of the world, A city that is set on a hill can not be hid," saith the Lord of glory to his disciples. "Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men that they may see your good works, and glorify your father which is in heaven." (Matt. 5:15,16.)

Jesus says, "I spake openly to the world and in secret have I said nothing." (John 18:20.)

Why not be content and follow the Master? "For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light." (Eph. 5:8.) "What I tell you in darkness that speak ye in light."

Then again, Christian friends, why yoke yourselves with unbelieversenemies of the cross of Christ? Is this Bible?

with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath with idols? for ye are the temple of the Almighty." living God, as God hath said, I will This is a solemn and searching prin-

the Christian's faith-baptism. At | dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you. And will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty .-(2 Cor. 6:14-18.)

Under the Mosaic economy we learn the same moral principle. "Thou shalt not sow thy vineyard with divers seeds, lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard be defiled. Thou shalt not plow with an ox and an ass together. Thou shalt not wear a garment of divers sorts, as of woolen and linen together." (Deut. 22: 9-11. Lev. 19:19.)

These Scriptures will suffice to set forth the moral evil of an unequal yoke. It may with full confidence be asserted that no one can be an unshackled follower of Christ, who is in any way "unequally yoked."

Get your neck out of this unequal yoke, else how be received? God can not fully and publicly own those who are unequally yoked together with unbelievers; for were he to do so, it would be an acknowledgment of the unequal yoke. He can not acknowledge darkness, unrighteousness, Belial, idols, and an infidel. Hence if I yoke myself with any of these, I am morally and publicly identified with them, and not with God at all. I have put myself "Be ye not unequally yoked together into a position which God can not own, and as a consequence he can not own me; but if I withdraw myself from that position; if I "come out and be separate;" if I take my neck out of the Christ with Belial? or what part hath unequal yoke, then, but not until then, he that believeth with an infidel? And can I be publicly and fully received and what agreement hath the temple of God owned as a "son or daughter of the Lord

eiple for all who feel that they have mortify the fiesh with all its affections unhappily gotten themselves into such a and desires; the other only seeks to yoke. They are not walking as disciples nor are they publicly or morally on the Like a sheep and a goat linked together, ground of sons. God ean not own them. Their secret relationship is not the point; pastures, while on the other hand the but they have put themselves thoroughly goat craves the brambles which grow on off God's ground. They have foolishly thrust their neck into a yoke, which, inasmuch as it is not Christ's yoke, must be Belial's yoke; and until they cast off that yoke, God can not own them as his sons and daughters.

Now there are four distinct phases in which "the unequal yoke" may be contemplated, viz: the domestic, the commercial, the religious, and the philanthropic. Some may be disposed to con- and moreover, it is alas, of but too fine 2 Cor. 6:14 to the first of these, but the apostle does not so confine it .-The words are, "Be ye not unequally yoked together with unbelievers." He in almost every instance. It will be does not specify the character or object of the yoke, and therefore we are warranted in giving the passage its widest application, by bringing its edge to bear directly upon every phase of the unequal yoke; and we shall see the importance of so doing ere we close these remarks, if the Lord permit.

1. And first, then, let us consider the domestic or marriage yoke. What pen can portray the mental anguish, the moral misery, together with the ruinous consequences, as to spiritual life and testimony, flowing from a Christian's marriage with an unconverted person? I suppose nothing can be more deplorable than the condition of one who discovers, when it is too late, that he has linked himself for life with one who can not have a single thought or feeling in yokes himself, for business purposes, common with him. One desires to serve with an unbeliever, whether that unbe-Christ; the other can only serve the liever be a relative or not, or when he devil; one breathes after the things of becomes a member of a workly firm, God; the other sighs for the things of this he virtually surrenders his individual present world; the one earnestly seeks to responsibility. Henceforth the acts of

minister to and gratify these very things. the sheep longs to feed on the green the ditch. The sad consequence is that both are starved. One will not feed on the pasture, and the other can not feed upon the brambles, and thus neither gets what his nature craves, unless the goat by superior strength succeeds in forcing his unequally-yoked companion to remain among the brambles, there to languish and die.

The moral of this is plain enough; common occurrence. The goat generally succeeds in gaining his end. worldly partner carries his or her point found, almost without exception, that in cases of the unequal marriage yoke, the poor Christian is the sufferer, as is evidenced by the bitter fruits of a bad conscience, a depressed heart, a gloomy spirit and a desponding mind. A heavy price, surely, to pay for the gratification of some natural affection, or the attainment, it may be, of some paltry worldly advantage.

2. We shall now consider the unequal yoke in its commercial phase, as seen in cases of partnership in business. This, though not so serious an aspect of the yoke as that which we have just been considering, inasmuch as it can be more easily got rid of, will nevertheless be found a very positive barrier to the believer's testimony. When a Christian

getting a worldly firm to act on heavenly instance, as feeding the hungry, clothing principles. They would laugh at such the naked, reclaiming the vicious; in a notion, inasmuch as it would be an providing asylums for the blind and the effectual barrier to the success of their lunatic, hospitals and infirmaries for the commercial schemes. They will feel perfectly free to adopt a number of expedients in carrying on their business which would be quite opposed to the spirit and principles of the kingdom in which he is, and of the church of which he forms a part. Thus he will find himself constantly in a most trying position. He may use his influence to Christianize for I may be asked if I would not help the mode of conducting affairs, but they will compel him to do business as others do, and he has no remedy save to mourn in secret over his anomalous and difficult position, or else to go out at great pecuniary loss to himself and his family.-Where the eye is single, there will be no hesitation as to which of these alternatives to adopt; but alas, the very fact of getting into such a position proves the lack of a single eye, and the fact of being in it argues the lack of spiritual capacity to appreciate the value and power of the divine principles which would infallibly bring a man out of it. A man whose eye was single could not possibly yoke himself with an unbeliever for the purpose of making money. Such an one could only set, as an object before his mind, the direct glory of Christ; and this object could never be gained by a positive transgression of divine principle.

omit the third item, the religious phase of the unequal yoke, and come directly and lastly to what is termed the philanthropic phase.

the firm become his acts, and it is per- unite with such for the furtherance feetly out of the question to think of of objects of philanthropy; such for sick and infirm, places of refuge for the homeless and houseless, the fatherless and the widow; and in short for the furtherance of every thing that tends to promote the amelioration of our fellow creatures, physically, morally and intellectually."

This at first sight seems fair enough; a man by the roadside to get his cart out of the ditch. I reply, certainly; but if I were asked to become a member of a mixed society for the purpose of getting carts out of ditches, I should refuse; not because of my superior sanctity, but because God's word says "Be not unequally yoked with unbelievers." This would be my answer, no matter what were the object proposed by a mixed society. The servant of Christ is commanded "to be ready to every good work;" "to do good unto all;" "to visit the fatherless and the widows in their affliction;" but then it is as the servant of Christ, and not as the member of a society or a committee in which there may be infidels and atheists, and all sorts of wicked and Moreover, we must regodless men. member that all God's philanthropy is connected with the cross of the Lord Jesus Christ. That is the channel For want of space we are obliged to through which God will bless-that the mighty lever by which he will elevate man, physically, morally and intellectually. "After that the kindness and philanthropy of God our Savior toward Many will say "I quite admit that we man appeared, not by works of rightought not to mingle ourselves with eousness which we have done, but positive unbelievers in the worship or according to his mercy, he saved us by service of God; but then we can freely the washing of regeneration, and renewing of the Holy Ghost; which he shed to an appeal so monstrous. What! benon us abundantly through Jesus Christ efit mortals to the exclusion of Christ? our Savior." (Titus 3:4-6) This is God forbid! If I can not gain the ob-God's philanthropy. This is his mode jects of pure philanthropy without setof ameliorating man's condition. With ting aside that blessed one who lived all who understand its worth, the Christ and died, and lives eternally for me, then tian can readily yoke himself, but with away with your philanthropy, for it, asnone other.

of this, care not for it. They may seek reformation, but it is reformation with- Christ," the very one whom your rule out Christ. They may promote ameli leaves entirely out. Hence your rule oration, but it is amelioration without must be the direct dictation of Satan, the the cross. They wish to advance, but enemy of Christ. Satan would always Jesus is neither the starting-post nor like to leave out the Son of God; and the goal of their course. How, then, when he can get men to do the same, can the Christian yoke himself with he will allow them to be benevolent, them? They want to work without charitable and philanthropic. Christ, the very one to whom he owes every thing. Can he be satisfied to and philanthropy ought to be termed work with them? Can be have an object in common with them? If men come to me and say-" We want your and hatred toward men than by leaving co-operation in feeding the hungry, in out THE ONLY ONE who can really bless tals and lunatic asylums, in feeding and what must be the moral condition of a educating orphans, in improving the heart in reference to Christ, who could that the name of Christ is not to be plans and operations of unconverted introduced, as it would only lead to men are of sufficient importance in his thropic, the subject of the religion of carrying them out. Let us not mis the Lord Jesus, in attempting to reply he join with men to deck and garnish a

suredly is not God's, but Satan's. If it The men of the world know nought were God's, the word is, "He shed it on us abundantly THROUGH Jesus

But, in good truth, such benevolence malevolence and misanthropy, for how can you more effectually exhibit ill-will clothing the naked, in founding hospi- them for time or for eternity? But physical condition of our fellow mortals; take his seat at a board, or on a platbut you must remember that a leading form, on the condition that that name rule of the society, the board, or the must not be introduced? It must be committee formed for such objects, is cold indeed; yea, it proves that the controversy. Our objects not being at judgment, to lead him to throw his all religious, but undividedly philan- Master overboard for the purpose of Christ must be studiously excluded take matters. This is the true aspect from all our public meetings. We are in which to view the world's philanmet as men, for a benevolent purpose, thropy. The men of this world can and therefore infidels, atheists, socini- "sell ointment for three hundred pence, aus, arians, romanists, and all sorts and give to the poor," while they procan happily yoke themselves to move nounce it waste to pour that ointment onward the glorious machine of philan- on the head of Christ! Will the Christhropy." What should be my answer tian consent to this? Will he yoke himto such an application? The fact is self with such? Will he seek to imwords would fail one who really loved prove the world without Christ? Will scene which is stained with his Master's YOKED TOGETHER WITH UNBELIEVERS. blood?

May we not therefore well say,-"Shame on the Christian who is found in a place from which his Master is shut out?" Oh, let him go forth, and in the energy of love to Jesus, and by the power of that name, do all the good he can; but let him not yoke himself with unbelievers to counteract the effects of sin by excluding the cross of Christ. God's grand object is to exalt his Son, "that all should honor the Son even as they honor the Father." This should be the Christian's object likewise; to this end he should do good unto all;" but if he join a society or a committee to do good, it is not "in the name of Jesus," but in the name of the society or committee, without the name of Jesus. This ought to be enough for every true and loyal heart. God has no other way of blessing men but through Christ, and no other object in blessing them but to exalt Christ. As with Pharaoh of old, when the hungry Egyptians flocked to his presence, his word was, "go to Joseph," so God's word to all is, "come to Jesus." for soul and body, time and eternity, we must go to Jesus; but the men of the world know him not, and want him not; what, therefore, has the Christian to do with such? How can he act in yoke with them? He can only do so on the ground of practically denying his Savior's name. Many do not see this; but that does not alter the case for those who do. We ought to act honestly, as in the light, and even though the feelings and affections of the new nature were not sufficiently strong in us to lead us to shrink from ranking ourselves with the enemies of Christ, the conscience ought at least to bow to the commanding authority the same now is passover still. Any of that word, BE NOT UNEQUALLY blood that is shed now for a sacra-

May the Holy Ghost clothe his own word with heavenly power, and make its edge sharp to pierce the conscience, so that the saints of God may be delivered from everything that hinders their "running the race that is set before them " Time is short. The Lord himself will soon be here. Then many an unequal yoke will be broken in a moment; many a sheep and goat will then be eternally severed. May we be enabled to purge ourselves from every unclean association and every unhallowed influence, so that when Jesus returns we may not be ashamed, but meet him with a joyful heart and an approving conscience.

For the Visitor.

THE PASSOVER SUPPER.

DEAR EDITOR: With your consent please allow me through the columns of your paper, to furnish your readers with that part of a private letter addressed to D. P. Sayler, which he omitted when he made a reply concerning the passover, through the Gospel Visitor. I will be brief, and would not tax your columns with the whole of it.

Matthew, Mark and Luke call that meal that Christ ate with his disciples just before he was betrayed, passover; they all three say that the Master called it passover. Peter and John went to the Savior and asked him where they should prepare the passover; he told them in an upper room, in a private house, away from the gaze of the world .-Perfect order reigned, no doubt. killing the lamb, and making a sacrifice, that they eat and all called it passover, was passover then, doing ment is doing sacrifice. As Webster | nition for the word communion isis a standard author, his definition fellowship, agreement, etc., the act for passover is-the sacrifice at the of performing the sacrament of the feast of the passover. After supper eucharist, the celebration of the he took bread and the cup and said, This do in remembrance of me.-Here is what he commanded, and not the eating of a passover supper. How dare we change the name of that meal that he said was a passover, or perform what is no where commanded?

will keep the passover with my dis- and then became our passover slain, would keep it; he could only keep and drink the wine, we do show what had been previously estab- forth the Lord's death till he come. lished. Webster's definition for the word keep, is-to observe duly, as a festival, or the like, to celebrate, to solemnize, as to keep the feast, the passover, etc.

The passover, when first established, was called the Lord's passover; the people were taught to keep it. Christ went up to Jerusalem at different times to the passover, and said he would keep it with his disciples.

Paul, correcting the Corinthians when they weve eating a supper, says, "What! have you not houses to eat and drink in; I praise you not." He then tells them what the Lord's supper is, by saying, as he received of the Lord, I deliver unto you, that the same night in which he was betrayed, he took bread and the cup, and said, this do in remembrance of me; as he got of the Lord he told them, but not one word infernal wares, and the man took off about getting a passover supper, for this dress, although he had been he says if any man hunger, let him faithfully warned, and sold it for a eat at home. And when he speaks little fruit, the eating of which made wine is the communion of the body generations. and blood of Christ. Webster's defi- And now the shame of his naked-

Lord's supper. So Paul, according to Webster's definition of the word communion, called the bread and wine the Lord's supper, and no where commands them to kill and eat the passover supper. As Christ was Lord of the Sabbath, so he was Lord of the passover, and could eat Matthew says that Jesus said, I it where and how, as he saw proper, Matt. (26:18.) He said he So now, as oft as we eat the bread

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THE WONDERFUL DRESS.

We heard a poor widow praising God for a "wonderful dress" he had given her. The daughter of a high ecclesiastic, who was married recently, could not be as much delighted with her dress costing six hundred dollars, with its trail carried by three bearers, as this poor widow was with her wonderful dress. Her raptures set us a-thinking.

God placed man in Eden and put upon him a robe called "original righteousness," which well fitted him in spirit, soul and body, and was most perfect and beautiful

Man parted with this. One day a lying huckster came along with his to wise men and says, the bread and him deathly sick, and has all his

ness appeared, and he was afraid to meet his Father, and so have been all his children.

The divine council knew that man could never enter heaven in such shame, and they, out of infinite mercy, devised another dress for him, called "the robe of Christ's righteousness." God the Father, planned this; God the Son, made it, and God the Holy Ghost presents and puts it on all who will receive it.

Nothing was ever so opposed as this dress. The being who probably was once next to God and his Son, has made it his sole work for ages to destroy it; he robbed man of his original righteousness in the earthly Eden, and he is determined that he shall never be clothed in the robe of Christ's righteousness, and made fit for the heavenly Eden. He is alone stronger than all men together, and he has called to help him legions of Jesus ever did. He sweat blood, fallen angels and the multitude of earth; he has employed the power of great empires to destroy it; he has tried to coax God's children to take it off; to compel them to lay it aside, he has employed ridicule and reproach, and fire and the sword; he has kept many from putting it on, and got some to take it off, but thank God many have worn it, and a goodly number now wear it.

Nothing ever cost so much: thousands of years and billions of treasure were spent in its making, a great company of priests und prophets for ages devoted their labor to this alone, the Jewish nation was set apart for this, and all nations contributed, for all their revolutions and counter revolutions circumstances, at home and abroad, were only so many flyings to and alone and ir company, in the closet tro of the shuttle of providence in and in the sanctuary, among the weaving it.

It is, so far as we can see, the greatest work that Deity ever has done or can do; all the divine attributes are exhibited in this as in nothing else; omnipotence, working stupendous miracles, and dashing to pieces great nations who opposed; omniscience, in devising a garment which angels and men and devils must confess will make the wearer stand complete in the last day; justice-for what can so show God's abhorrence of sin, the filthy rags in which we are clad, and the dreadful vengeance he will wreak upon it—as putting his Son, his equal, in the sinner's place, stripping from him the robes of celestial glory and casting the filthy rags, foul with our leprosy, upon him; love, God giving his Son, and he saying. Lo, glad I come.

It was the bardest work that and the blood trickled from his brow crowned with thorns, and those hands wrought so that the blood dropped from them, and those feet too, treading the wine-press alone, and that heart was so excited by the mighty labor that it broke. And when it was woven on the mount, then the spirit of grace held it up before three worlds, and he cried, "It is finished," and hell's dark caverns shook and groaned, "It is finished," and heaven's courts rang with immortal music, "It is finished." And sinner, there he holds it out for you, and says, Come and take it, for it is as free as it is costly and beautiful.

This dress can be worn under all righteous, and among the wicked

the parlor and in the kitchen, on the and as the stars for ever and ever. farm, in the store, in the shop and Let us consider why this dress is in the office, when awake and when needed. asleep, when well and when sickin a word, under all circumstances. In fine, when once put on it is never from him," "behold I have caused to be taken off, never in life or in death, and through eternity, and no man or devil can get it off without our consent.

convenient, never gets soiled, and is always becoming-that is, in the shame of thy nakedness do not eyes of God and angels and saints. We say in the eyes of these, for it has no form nor comeliness in the eyes of the children of this world.-They laugh at those who wear it, look of a gazing universe, but oh, and deride them as fanatics, crazy fools, separate them from their company, and speak all manner of evil against them falsely. Worldlings think more of garments made out of stuff from some plant, or of spinnings from the bowels of a worm, or from some dumb beast's back, than of this robe planned in the courts of So with us spiritually. Religion glory, the grandest piece of work ever done by him by whom were all things made. A dress out-costing and out-shining that of kings, and without which no child of Adam can enter the kingdom. But we whom the Lord has cured of worldly folly, sing,

"Jesus, thy blood and righteousness, My beauty are, my spotless dress,"

This dress is so perfect that it needs no earthly ornament to set it off. As well might a gewgaw of gold or a diamond be put on the dries up beneath it, and the wounds sun. It is durable and strong; like the raiment of the Israelites in the wilderness, it waxeth not old, earth and hell have plucked at it for ages, comes as that of a little child. but can not start a thread, it shineth It is a family mark-the regalia

when the Lord sends us there, in as the brightness of the firmanent,

First-In place of our rags .-"Take away the filthy garments thine iniquities to pass from thee, and I will clothe thee with change of raiment." It covers moral nakedness. "I counsel thee to buy of This dress thus worn is always me white raiment that thou mayst be clothed and that the appear.

> How will the lost spirit appear in the judgment day, naked in his moral hideousness, exposed to the what will that be compared to the look of him whose eyes are as a flame of fire?

> This dress conceals deformities.— Any one looks better when chastely attired. See that beggar child, dirty and in tatters, how disgusting. It is washed and clad; how comely! makes the boor and ruffian true gentlemen, for it makes them truly gentle. At the wedding feast this garment makes all alike look shapely and beautiful.

> It not only covers, but cures. An old story tells of a vestment which cured him who put it on, of whatever disease he had. So this dress has a virtue which heals all the maladies of the soul. It is washed in blood divine, and whatever that touches it cures. All moral leprosy and bruises and putrifying sores disappear, and the flesh, like that of Naaman, dripping from Jordan, be-

of the society of Christ. All wear it come now, we have a dress for you. who come out from among them a winding sheet of fire, come, we sons and daughters of the Lord Allit for ever. mighty.

It is our robe of state. The coronation robes of kings and queens, how splendid! stiff with gold and spangled with gems. But here is a robe for a king, a king of that high rank who sing "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings."

It will be the passport in the day of judgment. All, as they come before the bar, will be placed at the right hand or the left, according as they have on this garment or not. Those who would not put on Christ's righteousness will be covered with confusion; there they will stand a spectacle more hideous than devils who never had the boon offered them. When on earth they mocked those who wore it, and as Paul says, counted them a spectacle and as the filth and offscouring of all things, but the tables are turned, and now they are the spectacle, and counted by God and angels, and even devils, as the filth and offscouring. No matter how highly they carried themselves here, no matter how exalted their church greedily swallowed slander against shall dwell among them. They shall them, no matter how proudly they hunger no more, neither thirst any world's fashions, in that day demons will mock them in their nakedness, and cry-Why did you not put on the dress so freely offered which Why, even we are ashamed of you, unto fountains of living water, and

who are tricked out in the fantasies will help you put it on, you chose of vanity fair, and become the it on earth, and now you may wear

But see those on the right hand, clothed in the fine linen, the great white throne is before them, and he is upon it from whose face the earth and the heaven flee away; worlds are flaming around them, and yet they are singing; hear them, and what do they sing:

"Jesus, thy blood and righteousness, My beauty are, my glorious dress, Midst flaming worlds, in these arrayed With joy shall I lift up my head."

"After this I beheld, and lo a great multitude which no man could number, of all nations and kindreds, and peoples and tongues, stood before the throne and before the Lamb, clothed in white robes, and palms in their hands. And one of the elders answered, saying unto me, What which are arrayed in are these white robes, and whence came they? And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore, (why? because they are clothed in the white robes) Therefore, are they before the throne of God and serve position, no matter how scornfully him day and night in his temple. they treated God's little ones, and And he that sitteth on the throne arrayed themselves in a corrupt more, (because they wear white robes) neither shall the sun light on them, nor any heat, for they have clean robes, white robes. The Lamb which is in the midst of the throne would have covered all your shame? shall feed them, and shall lead them

DEL MILATION.

God shall wipe away all tears from | Here are the conditions specified This their eyes, for they have clean command of Jesus is no less binding robes, white robes, washed in the than any other precept he ever uttered; blood of the Lamb."

heaven, at the wedding-feast, for apostasy, who ignore or utterly disregard they have on the wedding-garment this highly important instruction; and They are the church triumphant, how they dare trample on the authority the bride. And, "Come hither, I of God, as here set forth, is truly surwill show thee the bride, the Lamb's prising, and not only surprising, but wife." "And I heard as it were, the truly alarming; professing as they do to voice of a great multitude, and as be his loyal children, "they say, but the voice of many waters, and as the do not" It is frankly conceded that voice of mighty thunderings, saying, here is a straight-forward command to Alleluia, for the Lord God omnipo- come out and be separate; but from tent reigneth. Let us be glad and what? Jesus by Paul will answerrejoice, and give honor to him, for from being unequally yoked with unbethe marriage of the Lamb is come, lievers. and his wife hath made herself Now there are a great number of ready. And to her was grapted organized institutions in this world that that she should be arrayed in fine are only of human origin, worldly in linen, clean and white, and the fine their nature and policy, got up purposely linen is the righteousness of the and purely through speculative and selsaints; and he saith unto me, write, fish motives, to control circumstances, Blessed are they which are called things and men, and in all these instituunto the marriage-supper of the tions we find the old, the young and the Lamb," and only those will be called middle-aged. We also find the atheist, who have on the wedding garment, the infilel, the sorcerer, the idolator, THE WONDERFUL DRESS. - Earnest the profane swearer, the blasphemer, the Christian.

SEPARATION.

Wherefore come cut from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

The above counsel is the counsel of Jesus to all his followers, although hateth you." The race of man by nauttered by Paul, for he received it by nature is a morally depraved race, revelation from Jesus Christ. (Gal. 1: unsanctified; their thoughts are not 12.) Here, then, is a direct and posi- God's thoughts, neither are their ways tive precept of Jesus Christ made obli- God's ways. This being the case, God gatory upon all his law-abiding servants has instituted a government, a system of and children throughout all time, to things called "the gospel of the grace of come out, be separate, and touch not God, and this system has chosen instruthe unclean, and I will receive you .- mentalities to publish its heaven ordained

yet nevertheless there are many, both This white-robed multitude is in ministers and people, in these days of

> gambler, the drunkard, and the basely licentious, and-shall we add?-many professed church members and ministers of the gospel also, in these unholy precincts fraternities, directly in opposition to the expressed will of him who has said, "Ye are not of the world, even as I am not of the world." "I have chosen you out of the world, therefore the world

principles to all the world, and the direct ergies, moral, mental and physical, have tendency of this God-given wisdom is to attract attention, call out, separate, from the above combinations and immoral influences, a people who shall be a holy people, a sanctified people, a people zealous of good works, and who shall be the salt of the earth, the light of the world, the pillar and ground of truth and righteousness, and who by divine appointment are organized under one head (Jesus, our king), and called "the church of the living God,"-the temple of God-the body of Christ-the church of Christ. Into this assembly of holy ones, and under this divine arrangement God, Christ, and the Holy Spirit invite, and into no other. By a living, active faith in Jesus as the only true Messiah, and by a thorough renovation from all sin and moral contamination, by the cleansing power in Christ's blood, and by a baptism into the name of the Father, Son, and Holy Spirit, we are iniatiated into this body, and thereby become a united, peaceful, loving band of Christians-disciples-saints, full of confidence in God's goodness to provide spiritual and temporal blessings, and full of Christian confidence in each brother and sister in this one body of which Christ is "Head" over all things.

If the above grounds are tenable and God-given (which no bible student can doubt), why is it, and how is it, that the religious world has become so exceedingly deranged and demoralized and scattered into hundreds of fragments the earth into every political, ecclesiastical, masonic, know-nothing, odd fellow sect under heaven, and placed into every conceivable, and I might add, inconceivable posture disadvantageous to the glory of God, their own best good, and that of the race?

to be brought into requisition in order to effect the subjugation of the enemies of the cross of Christ? Why, the devil, the chief instigator of all this derangement, has it all about his own way; and if at any time God's true people get together according to divine order and appointment, for the accomplishment of good, he is sure to press some agents into his service to distract the unity of the household by the introduction of some insensible creed or ism, so that the good that was being done was in the end rendered obsolete.

Should we travel through the eastern and western continents; through cities, villages and towns, and inquire for the various ecclesiastical bodies, giving each their dictinctive names, we should find no difficulty. People could readily tell us all we desired to know, but should we make the inquiry-Do you know of a body or church called the "body" or "church of Christ" in your city, village or town, the answer would be almost invariably, No; there is no such body or church here. They would have little or no knowledge of this class, or of their faith, hope or practice.

Now, dear children of God, whoever you are, or whatever you are, and whatever may be your surroundings, your early or late proclivities, I beseech you, as a minister of Christ, as an earnest lover of truth and righteousness, to unburthen your weary shoulders from all human machinery at once; cut loose entirely from all worldly or unholy manmade institutions, of whatever name or nature, outside of the Church of Christ. God demands this at your hands. You sin against God while you refuse to obey the above mandate. You quench the Spirit of God so long as you refuse to Is it any worder that under existing obey this counsel. Your present posicircumstances, almost superhuman en- tion and influence is at war with what

GOOD HOMAS.

Paul says - "Now I beseech you, | brethren, by the name of our Lord Jesus, that ye all speak the same thing, and to be in appearance sincere believand that there be no divisions among ers in Jesus Christ, when every thing you; but that ye be perfectly joined is prosperous. But we must see faith together in the same mind and in the in adversity and under contrary cirsame judgment."

crossing, and doubtless will be; but Courage is not proved in green fields, under the cross lies the crown Jesus but on the battle-field; the skill of the is coming, and that speedily. You need pilot is not proved in the harbor and in be without spot, and blameless and a calm sea, but in a stormy sea and faultless before the throne when he among rocks. So Christian faith in God appears. The demand of the Scriptures is not proved in prosperity, but in to come out from the world and be not adversity. If we remain fuithful, we unequally yoked together with unbe- obtain justification before God, because lievers, is just as imperative as the God approves our conduct, and then command to God's people to come out faith is made perfect. Do not lose sight of Babylon, lest ye be a partaker of her of the fact that faith is really existing sins, and receive of her plagues. The in Christians as it was in Abraham .honest soul inquires-Where shall we He had faith, but it was not proved. go should we come out? I answer, go To prove it, it must be accompanied by to Jesus and his most precious word for wisdom and counsel. Retrace your steps; find your way back to the apostolie church, foundation, faith, hope, practice, zeal and love; for by this "shall all men know that ye are my disciples." Place yourselves and all you have on this glorious altar; consecrate all the powers of your soul, body and spirit, to the great Author of your being; invoke to your aid all the sacred ties of Christian union, love and affection; arm yourselves with truth and righteousness, and then go for:h to the world, bearing and sowing as you go the good seed of the soon coming kingdom, "and ye shall be my sons and daughters, saith the Lord Almighty." - World's Crisis.

THE redeemed of the Lord shall re turn, and come with singing unto Zion; and everlasting joy shall be upon their the pleasures of the table and the d head; they shall obtain gladness and joy, lights of drink, I say to him-No, you and sorrow and mourning shall flee away. are not a sober man, you are a drunkard;

GOOD WORKS. It is very easy to profess Christianity cumstances. If one remains faithful in To take this step of separation may be tribulation it means something more good works. If we had to live all our lives in a desert land, where nobody tempted us, there would be no necessity for good works. But as we live in society with other men, there comes the necessity of good works. We are to do good works before our fellow men, so that our heavenly Father may be glorified. If our fellow-men do not see our good works our heavenly Father is not glorified; but we are robbers of the

> We have a beautiful standard of the gospel, wherewith to measure our fellow ereatures. We judge trees by their fruit, and we judge men by their deeds If a man says-I am generous, but renders himself miserable, making and keeping his money, I say-No, you are not liberal, but a miser. I judge him by his works. If a man says-I am sober and temperate, and speaks only of

glory of God.

and I judge him by his works.—So if a man comes and says—I am one of the elect, one of the chosen, but speaks to me only of the world, its passions, amusements and distractions, I say—No, you are not a justified man, you are a deceived man, you are a worldly and sinful man, and nothing else. Therefore, my dear Christian brethren, you see this is in order to prove our justification, and, according to the apostle Peter, to make sure your election.

And this is the conclusion to which the apostle arrives on this point, when he says, "We are created in Jesus Christ unto good works, which he beforehand ordained should work in us." I call your Christian consideration to these beautiful expressions, which not only are sublimely inspired, but also correctly philosophical. "We are created;" here the apostle speaks of our justification from God, and which he calls a creation, because it is really a creation, because it is a passage from death to life-from sin to holiness. It is a change of the man-a creation in the full extent of the term. The apostle says, "We are created in Jesus Christ." For what purpose? To do evil? No. To do no evil? No. To do nothing? No. To do good works? No. The apostle estimated but slightly the expression-we are created to do good works; and he said, "We are created unto good works." The strength of the expression is in that unto good works. As the bird is created and launched into the air; as the fish is created and launched into the water, so the Christian is launched unto good works. For as the air is the natural element of the bird, as the water is the natural element of the fish, so good works are the natural element of the Christian. As the bird, out of air dies, as the fish, out of water dies, so the Christian, out of good works dies. - Gavazzi.

and I judge him by his works.— DEATH-SAYINGS OF WICKED So if a man comes and says—I am one MEN AND SKEPTICS.

VOLTAIRE, addressing his doctor, said, "I will give you half of what I am worth if you will give me six months life." The doctor answered, "Sir, you can not live six weeks."—Voltaire replied, "Then I shall go to hell, and you will go with me," and soon after expired.

GIBBON, just before his death said that when he looked forward "all was dark and doubtful."

PAINE, manifesting some kind of compunction of conscience on his dying bed, was asked, "Why do you call upon Jesus Christ to help you? Do you believe that he can help you? Do you believe in the divinity of Jesus Christ?" After a pause of some minutes he answered, "I have no wish to believe on that subject."

Hobbs — "I am taking a fearful leap into the dark."

Lord Byron — "Shall I sue for mercy?" After a long pause he added, "Come, come; no weakness; let's be a man to the last."

ALTAMONT — "My principles have poisoned my friend, my extravagance has beggared my boy, my unkindness has murdered my wife! And is there another hell? Oh, thou blasphemed, yet most indulgent Lord God! hell is a refuge if it hides me from thy power."

FRANCIS SPIRA, an Italian apostate, exclaimed just before death—"My sin is greater than the mercy of God. I have denied Christ voluntarily, I feel that he hardens me, and allows me no hope."

CHARLES IX (who gave order for the massacre on St. Bartholomew's day, 1575) expired bathed in his own blood from his veins, whilst he

I know not where I am-how will all this end? What shall I do? I am lost for ever; I know it."

CÆSAR BORGIA - "I have provided in the course of my life, for every thing except death; and now alas, I am to die, although entirely unprepared."

PHILIP III, of Spain-"Oh, would to God I had never reigned! Oh, that those years I have spent in my kingdom, I had lived a solitary life in the wilderness! Oh, that I had lived alone with God l How much more secure should I now have died. With how much more confidence should I have gone to the throne of What doth all my glory profit, but that I have so much the more torments in my death."

"Ah, Mr. Harvey," said a dying man, "the day in which I ought to have worked, is over, and now I see a horrible night approaching, bring ing with it the blackness of darkness for ever."

"It is too late," exclaimed a man in dying, "oh, what would I not give if I had heeded your warning yesterday, but it is now too late; I am lost." - Cyclopædia of Illustrations of Moral and Religious Truths.

Reformers Needed.

"The zeal of mine house hath eaten me up." This passage of Scripture was never more appropriate than at present Almost daily we receive circulars calling our attention to some lottery enterprise. Before us is one of these traps in the form of a circular, signed by some of the most prominent business men and preachers of New York and Brook lyn. A residence valued at \$140,000, situated on the Hudson, near New York

said, "What blood, what murders, |city, and overlooking the river, is offered in a lottery, the tickets of which are \$1. Our exchanges are full of accounts of these devices of the devil One so reely steps aboard a train ere his ears are saluted with-"Only fifty cents a package! Every one warranted to contain a piece of gold or silver coin If it does not, you shall have the package free. Try your luck."

This temptation is placed before every railway traveler, as the tempting package is thrown in his lap. Which is the stronger-the desire for candy-of the poorest kind, and not worth half the price-or the fascination for the prize contained? The double appeal is often too strong for resistance, and the public mind is thus familiarized with gambling, and a snare laid for unwary feet.

These prize packages are simply sugar coated pills of moral poison, sent out broadcast. Our religious fairs and bazaars sell them, our picnic and festival stands offer them, and every rail-car sends them through the length and breadth of the land-sweetened and flavored " lottery-tickets."

The principle of gambling is begun in too many households in the bet won and paid. It is carried into the church fairs and festivals, in grab bags, chances, shares and ring cakes. Lotteries are established to replenish Sabbath school libraries; and the church leading thus in sin, the world is not slow to fall w. Tickets to concerts are sold, and the fortunate holder of a prize ticket is promised a city mansion, a valuable horse or a sum of money. Of course the great mass get nothing; but the love of gambling, the fascination of "trying your luck" is excited and stimulated, and another trial may be successful -Once in the whirlpool, where is the hope of escape? - Golden Censer.

LORD'S SUPPER.

[Dr. Waterland, of the Episcopal church, an English waiter who has written much, and on various subjects, in a work entitled A Review of the Doctrine of the Eucharist, as laid down in Scripture and Antiquity, in Vol. 4, pp. 474-476 of his works, in giving the various names that have been applied to the Communion, has the following remarks upon the phrase, Lord's Supper. It appears from his remarks that the phrase Lord's Supper was not applied to the Communion, until the latter end of the fourth century. And as he has examined the early Christian writers very thoroughly, the conclusion his researches have led him to, may be regarded as a historical fact-a fact proving that the apostolical church had a meal in connection with the Communion, for the ancient Christian fathers, until the latter end of the fourth century, according to Dr. Waterland, did not apply the name Lord's Supper to the Communion. J. Q.]

"I am willing to set down the name of Lord's Supper as a Scripture name, occurring in St. Paul's epistles (1 Cor. 11:20); which appears to be the most prevailing opinion of learned protestants. Not that I take it to be a clear point at all, or so much as capable of being clearly proved; but I incline rather to those, both ancients and moderns, who interpret that place of the love-feast kept in imitation of our Lord's last supper, which was previous to the original Eucharist .-Thus much however is certain, that in the apostolical times the love-feast and the Eucharist, though distinct, went together, and were nearly not appear that the text was so con-

allied to each other, and were both of them celebrated at one meeting. Without some such supposition as that, it was next to impossible to account for St. Paul's quick transition, in that chapter, from one to other. Whether therefore Lord's Supper in that chapter signifies the love feast only, or the Eucharist only, or both together, one thing is clear and unquestionable, that they were both but different parts of the same solemnity, or different acts of the same meeting; and there is no occasion to be scrupulously nice and critical in distinguishing to which of the parts the name strictly belongs.

"Maldonate, the Jesuit, in his Contents upon Matt. 26:26, took upon him to reproach the protestants in an unhandsome manner, for speaking of the Eucharist under the name of a supper; which he thought irreverent, and not warranted by Scripture, antiquity or sound reason. The learned Casanbon some time after appeared in behalf of the protestants, and easily defended them, as to the main thing, against the injurious charge. Albertinus. long after, searched with all diligence into ancient precedents and authorities for the name, and produced them in great abundance, more than sufficient to confute the charge of novelty, rashness or profaneness on that head. The truth of the matter seems to be, that though there is no clear proof that the name of supper is a Scripture name, yet some fathers (as high as the fourth century) thought that it was, so understanding 1 Cor. 11:20. many interpreters of good note have followed them in it. Indeed it does

strued before the latter end of the as now, for the Eucharist, but fourth century, or that the name of rather eminently denoted the Lord's Supper was much in use as a supper previous to it; either our name for the Eucharist. Irenaeus Lord's own, or that which was once has the name of God's Supper, afterwards observed by Christians but means quite another thing by it. as a memorial of it, being a kind of Tertullian has the same for Lord's love-feast. I shall only add further, Table, referring to 1 Cor. 10:22, that Hilary the Deacon (A. D. 380, not to 1 Cor. 11:20. He has also or nearly) in his comment upon 1 the phrase of Lord's Banquet, for Cor. 11, seems to dislike the name Lord's-day Banquet and Banquet of supper, as applied to the Euchaof God, meaning the love teasts then rist, and therefore could not interin use, which he elsewhere styles pret the text as Basil of that time the Supper of Christians. But St. did." Basil very plainly interprets Lord's Supper in that text, of the Eucharist: which even Fronto Ducaeus, in his notes upon the place, confesses; endeavoring at the same time to bring off Maldonate as fairly as the matter would bear, while in reality he yields the main thing, with respect to the fathers at least. However, it must be owned that Basil is the first who directly so interprets the text, and that the fathers were not all of a mind mind about it, and that the appellation of supper was not very common till after the fourth century; and that even in the later centuries the name of Lord's Supper was a name of that supper which our Lord made previous to the Eucharist. The third Council of Carthage, (A. D. 418,) speaks of 'one day in the year in which the Lord's Supper was celebrated:' where it is plain that Lord's Supper does not mean the Eucharist, but the supper proper to Maundy-Thursday, kept in imitation of our Lord's Paschal Supper, previous to the Eucharist. And the like is mentioned in the Trullan Council (A. D. 683) in their 29th canon. So that Lord's Supper was not then become a familiar name, preach? To the high and mighty

FEARLESS PREACHING.

BY ALEXANDER CLARK.

Bishop Latimer, the martyr, once preached such a rousing evangelical sermon at court in the days of Henry VIII, that the king was offended .-Latimer was summoned the next Sunday afternoon to preach again, and to retract his sermon. command was imperative. powers were in hostile hands, and the enmity of murderous hearts had been stirred to the very depths.

According to appointment, however, Latimer started, full of faith and of the Holy Ghost, to face this spiritual wickedness in high places. As he walked along, he held a communion with the invisible, and was imbued with a double portion of the Divine Spirit. He took on from the angel armor-bearers, the whole panoply of God, as step by step he neared the sacred desk. He began his discourse by seeming to forget the audience, and spoke thus to himself:

" Hugh Latimer, dost thou know to whom thou goest this day to monarch, the king's most excellent majesty, who can take away thy life if thou offend. Therefore take beed how thou dost speak; choose pleasant words this day, and avoid every thing that would in any wise displease." Then, as if suddenly recalling himself, he repeated in most emphatic and ringing tones, thrilling the souls of all who heard his words:

"Hugh! Hugh Latimer! Dost know from whence thou camest this day-upon whose message thou art sent? Dost thou know him who is present to discern the thoughts and intents of the heart, who beholdeth all thy ways? Dost thou acknowledge the Almighty God, who is able to cast both soul and body into hell for ever? Therefore look about thee well, and look within thee well, Hugh Latimer, and be sure that thou deliver this message faithfully." Thus he began, and pressed with increasing power and courage into his sermon, and reaffirmed all he had preached before. and urged its truths with more vehemency than ever!

After the sermon was ended, there was intense curiosity and excitement to see the result of such bold speech for Jesus. Dinner over, the king forthwith sent for Latimer; and on meeting him, asked how he dared preach in that style in such a presence. Latimer replied calmly that duty toward God and prince had forced him to it, and now he had discharged both his conscience and his duty in what he His life was in his had spoken. majesty's hands, he knew. But he could not be dishonest, either toward himself, his king, or his God. He could but do the same thing over again.

TRIBULUM.

The word tribulation as used in the revelation of Christ to John on sea-girt Patmos, is one of the most admirably chosen terms of the holy Scriptures.—
It is derived from the Latin tribulum—threshing sledge or flail.

Christ's angel, pointing to the white robed saints in heaven, said, "These are they who have come up through great tribulation, and have washed their robes and made them white in the blood of the Lamb." It is as if he had said—These are they who have been under the savage blows of the tribulum—under the flail, and while there have turned from thence their trust to Christ, and thus are made as white as snow.

In this world we are all under the tribulum. God is threshing us out. The strokes of his flail often make us writhe and groan.

We may think it very trying; and so it is. But God is trying to separate the chaff that is in us from the wheat, and to bring us up after the great tribulation, that our garments may be white as the robes of the saints who shout on the glorified shore.

This earth is a trial scene. As the engines of the fast ocean steamer Adriatic, just in from Liverpool, were tested before attempting the magnificent voyage of the Atlantic in seven days and a half, so are the lives of mortals tried and tested ere we tread the grand Elysium.

Yonder passing horse was taught and keenly tested before he was placed upon his stately career in that heavy team.—
The cannon which we saw in the strong turrets of the late war monitors were tested before the terrible days of their action in which they were bruised and battered, and so again and again the souls of mortals are put to a severe—a crucial test. Without tests in the arts,

we see that great danger would ensue,! and the reaper death would cut a terrible use of which is to destroy the dross and harvest. And if we were not tested in this life we might in the annals of eternity beget another rebellion in heaven.

God knows what is best for us, and doubtless sees that tests are as important to his mora! universe as a chemist's analysis is to determine the philosophy of compounds, or a builder's trial of the strength of materials.

From chapter 7 of the book of Revelation we see both the tests and their uses. Heaven and earth are arrayed before us and placed in contrast. tribulation of one and the triumph of the other, the crosses here and the crowns there, the tears on this shore and the hand that there shall wipe them away forever.

The woods that are shaken by the winds strike deeper root, and the trees which have been pierced by the winter's frost produce their fruit the better in the year to come. So every harvest-sent pang, and every throe that throbs along our burning veins, tries our firmness and fitness for our field of work on earth, and nerves us for the home which awaits us in the skies. Those who have stood the test of the tribulum, and have by it been driven to Christ, are they who shall escape, and who are at last clad in white, and with palms in their hands.

But let it be borne in mind that it is not the pounding flail which sanctifies and redeems. Men are not purified by suffering. If suffering itself purified, then Nebuchadnezzar, Belshazzer, Saul, Judas, Flaggellus, and the pillar saints, and all the abstemious monks, the victims of Juggernaut, and all the millions of sufferers who have died for penance, would be saved. Not tribulation, but faith in the merits and mercy of Christ they are waiting for some great movecan save.

Pain is not simply a furnace, the only leave the purified gold. It may answer as a clumsy figure, but it is the blood, the precious saving blood of Christ that washes and redeems. Tribulation may and does drive to the fountain opened for sin and uncleanness, just as the law is our schoolmaster to drive us to Christ. Hence in that great day it will be found that none shall stand acquitted before the throne of God, save such as have washed their robes and made them white in the blood of the Lamb. It will be faith in that blood alone that will purify and save, and present us faultless before the throne of God.

Then welcome suffering, welcome pain which sends us to the cleansing fountain, and fits us to stand with those who echo high hosannas among the innumerable throngs of glorified saints. No heart aches will be there, no sad incompleteness, no restless reaching after something unattained. For we shall be satisfied when we awake in God's own glorious image, and his own dear hand shall wipe away all tears from our eyes. - Selected.

The Tendency to Shirk.

The fashion of trying to do every thing by means of "movements" so general just now, does more harm than good. It has, in the case of multitudes of men and women, whotly displaced and abolished direct personal efforts for the advancement of public morals and education, and for the spread of religion Thousands of people in this country who have power and opportunity for most blessed and fruitful work in quiet ways, are living in utter idieness, so far as any effort for the moral welfare of others is concerned, because ment to abolish the evils of the world,

and bring in the "good time coming." They will not teach a boy to read, or a girl to sew. They have not even a good word for those who undertake such work. They believe vastly in culture and morals and religion, but these are all to be promoted and advanced by means of great movements, by which every thing is to be done without any body really doing any thing.

This is the very essence of the popular idea of "movement." It is to dispense with all personal effort, all downright work; with every thing, in short, that is toilsome and unpleasant. The world is to be reformed by machinery. Not only is the kingdom of God to come with observation; but the banners, and bands of music, the speeches and the show, are to be the chief means used for bringing in the new order of things, as they are also to constitute a large part of the new order itself The movement people abhor, above all things else, quiet work, work that is not seen of men, and specially, the putting of their own hands Just as much of any to the business. good work as can be done by speech making, by bill-sticking, by appointing presidents and vice-presidents and secretaries and executive committees, will be done readily every where now. Many things sadly needed, which require individual effort and devotion to accomplish them, must wait until this dress-parade, brass-band religion has run its course and got itself out of the way .- Liberal Christian.

THE ABIDING WORD.

No army ever survived so many battles as the Bible; no citadel ever stood so many sieges; no rock was ever battered by so many hurricanes and so swept by storms. And yet it stands. It has been the rise and downfall of things.

Daniel's four empires. Assyria bequeaths a few mutilated figures to the riches of a British Museum. Media and Persia, like Babylon, which they conquered, have been weighed in the balance and long ago found wanting. Greece faintly survives in its historic name; "'Tis living Greece no more;" and the iron dome of the Caesars is held in precarious occupation by a feeble hand. And yet the book that foretells all this survives. While nations, kings, philosophers, systems, institutions have died away, the Bible now excreises man's deepest thoughts, is examined by the keenest intellects, stands revered before the highest tribunals, is more read, and sifted, and debated, more devoutly loved, and more vehemently assailed, more defended and more denied, more industriously translated and freely given to the world, and honored and abused than any other book the world ever saw. It survives all changes, itself unchanged; it sees millions of other books engulfed in the stream of time, yet it is borne along triumphantly on the wave; and it will be borne along, until the mystic angel shall plant his foot upon the sea and swear by Him that liveth forever and ever that time shall be no longer. "For all flesh is as grass, and all the glory of man as the flower of the grass. The grass withereth and the flower thereof falleth away; but the word of the Lord endureth forever .- Selected.

THE proof that we believe in the reality of religion is that we walk in the power of it.

CIRCUMSTANCES form the character; but, like petrifying matters, they harden while they form.

THE world will never be right till the mind of God is the measure of things, and the will of God the law of things.

Family Gircle.

TRAINING OF CHILDREN.

Christian parents do not generally expect their children to grow up pious. They believe that a religious education will, very likely, be highly beneficial to them in various ways; that it will restrain them from vice, and furnish their minds with valuable knowledge, and facilitate their conversion at a later period. But we seldom find a father or mother who really looks upon Christian education as a divinely-appointed means of grace, and as God's chosen agency for the salvatian of their offspring. They pray that sauctifying, saving grace may be showered down upon their babes, even before they can walk or speak; but with a strange inconsistency, postpone all hope of receiving answers of prayer to a future period, distant by many years. They follow a theory which allows, and almost requires, a career in sin and impenitence, before a gracious state is attained. When the subject shall have been thus prepared for bitter repentance, they trust he will be arrested in his folly, and under the influence of some prevalent, powerful religious excitement, brought to bow to the cross. The revival is the agency often looked to for a result which God proposes to accomplish by his blessing on Christian education .-The theory will have years of transgression; the divine word would forestall all of their guilt and danger by training up the child in the way he should gonot that he may come into it at mature age, but that he may walk in it all along, and never depart from it.

not expect the result promised in the their last morsel of food, and cleansed divine word, parents do not seek it nor their bills on a napkin of a bough, then work for it. The exertions which they on a top twig they sing one song of

actually put forth do by no means satisfy the idea of training. That involves the notion of patient, protracted, incersant effort; of earnest, trustful prayer; of effective, intelligible appropriating faith: of holy, emphatic example; of a gentle, warning, loving spirit; of an obedient, all-embracing and intense piety, which should transform our homes into bethels, and our hearths into holy consecrated altars, upon which incense and peace offerings shall blaze evermore. They err grievously who conclude that such results as are proposed by the theory here discussed would supersede revivals .-They would beautify it with holiness. Influence, as powerful as the pentecostal spirit, would stream out on every side; and sinners, of whom charity itself has ceased to liope, would be penetrated by the moral power of a sanctified church. The "unlearned and the unbelierer," on coming into the presence of such a Christian congregation, would be compelled to recognize in the "still small voice" of its universal testimony, an authority more potent than the miracle of tonques Convinced of all and judged of all, the secret of their hearts would be made manifest, "and so, falling down on their faces, they would worship God, and report that God is in you of a truth."

SING AWAY.

We can sing away our cares easier than we can reason them away. The birds are the earliest to sing in the morning; the birds are more without care than anything else I know of. Sing in the evening. Singing is the last thing that robins do. When they have done their daily work-when they have Upon this theory, then, which does flown their last flight, and picked up praise. I know they sleep sweeter for it. They dream music; for sometimes in the night they break forth in singing, and stop suddenly after the first note, startled by their own voice. Oh! that we might sing evening and morning, and let song touch song all the way through.

As I was returning from the country, the other evening, between six and seven o'clock, bearing a basket of flowers, I met a man that was apparently a tender of a mason. He looked brick and mortar all over. He had worked the entire day, and had the appearance of a man that would not be afraid to work. He was walking on with a light step, and singing to himself as he passed down the street, though he had been working the whole day, and nearly the whole week. Were it not my good thoughts always come too late, I should have given him a large allotment of my flowers. If he had not been out of sight when the idea occurred to me. should have hailed him and said:

- "Have you worked all day?"
- "Of course I have," he would have said.
 - " Are you singing?"
 - "Of course I am."

"Then take these flowers home and give them to your wife, and tell her what a blessing she has in you."

Oh! that we could put songs under our burdens. Oh! that we could extract the sense of sorrow by song. Then these things would not poison so much. Sing in the house. Teach your children to sing. When griefs arise, sing them down. Lift the voice of praise against cares. Praise God by singing; that will lift you above trials of every sort. They sing in heaven; and among God's people upon earth, song is the appropriate language of Christian feeling.—Selected.

A Costly Trinket.

A Christian woman who had with much earnestness sought to do the will of God, was at one time convinced by the Holy Spirit that a certain ornament which she wore on her person was not becoming in a follower of the Son of God. Instead of yielding at once to this inward monitor which had only echoed the utterances of the holy Scriptures, she doubted and hesitated, and finally persuaded herself that she was mistaken in her convictions, and continued on, doing as she had done before.

This course naturally led to spiritual darkness and declension, and whenever her soul was aroused to attain to a higher and holier Christian experience, this same trifle came up before her as an obstacle, and she was still unwilling to lay it aside.

Five years were spent in this state of bondage and neglect of duty, until she at length determined she would "lay aside every weight," and fully follow the Lord; and putting off the ornament which had so long ensnared her, she yielded her will in all things to divine control.

Shortly afterward she carried this little bauble to a lapidary to ascertain its value, and learned, to her surprise and mortification, that the ornament to which she had clung so long, and for which she had suffered so much, was neither "gold, nor silver, nor pearls, nor costly array," but a little contemptible catch-penny trifle, worth only a few cents, and so utterly cheap and vain, that her pride, if nothing else, would have scorned to wear it had she known its real worthlessness. And she had the shame and mortification of thinking that for five long years, she, a child of God, had allowed that little paltry bauble, only fit to adorn a painted

squaw, to stand as a shadow and a hindrance to bar her from the fellowship of him who loved her with an everlasting love.

The Scotchman, who by mistake put a silver half-crown instead of the intended penny into the collector's plate, and after asking in vain to get it back, comforted himself with the thought—"A'weel, I'll get credit for it in heaven," was told, "Nae, you'll only get credit for a penny."

But this poor woman would have all the credit, as she had received all the sorrow, of years of disobedience, while after all she found herself cheated and fooled at the end.

Is it not so with every thing by which men are seduced from God? Satan's bargains are bad enough, but he never fulfills any of his pledges, and makes us fulfill all of ours. And the goods he professes to give us, when delivered, prove to be so mean, that so far from selling our birthright for them, we would be fools to take them as a gift.

How much better to yield ourselves wholly to the Lerd for time and for eternity.—The Christian.

Poetry.

A Voice from Heaven.

I shine in the light of God,

His likeness stamps my brow;

Through the valley of death my feet have trod,

And I reign in glory now.

No breaking heart is here,

No keen and thrilling pain,

No wasted cheek, where the frequent tear

Hath rolled and left its stain.

I have reached the joys of heaven,
I am one of the sainted band;
For my head a crown of gold is given,
And a harp is in my hand.

I have learned the song they sing
Whom Jesus hath set free,
And the glorious walls of heaven still ring
With my new-born melody.

No sin, no grief, no pain;
Safe in my happy home;
My fears all fled, my doubts all slain,
My hour of triumph come!

O friends of mortal years,

The trusted and the true;

Ye are watching still in the valley of tears,

But I wait to welcome you.

Do I forget? oh, no;
For Memory's golden chain
Shall bind my heart to the hearts below
Till they meet to touch again.

Each link is strong and bright;

And love's electric flame

Flows freely down like a river of light

To the world from whence I came.

Do you mourn when another star
Shines out from the glittering sky?
Do you weep when the raging voice of war
And the storms of conflict die?

Then why should your tears run down,
And your hearts be sorely riven,
For another gem in the Savior's crown,
And another soul in heaven?

OBITUARIES.

Died, in the Newton church, Miami county, O. Oct. 2, 1872, Bro. HENRY LONGANECKER, aged 31 years, 3 months and 13 days. He was a minister in the church for quite a length of time, and an elder in his last years, and we believe faithful according to the ability the Lord had given him. Funeral by the brethren.

SAMUEL MORLER.

Died, in Grunt county, W.Va. July 30, 1871, CATHARINE COSNER, wife of Henry Cusner, aged 51 years, 6 months and 20 days. She left a husband and four children. The evening before her death she called all her family to her, and gave them farewell, requesting them to meet her in heaven. The last words she spuke were, "I am going home; I am going home."

Died, July 13, 1872, in Covington, O, brether JACOB E. SHELLENBERGER, an oid, highly respected and valuable citizen. He was been in McAllisterville, Juniata county, Pa., August 11, 1813, and came to Ohio about the year 1832; to Covington in 1835, where he has since restiled, for the greater portion of the time engaged in the hardware trade. He was twice married—

the first time to Jane McDowell, in 1836, and the second to Catharine Shellenberger, of Pennsylvania, in 1854, raising families from both.— After a useful life, and much bodily affliction, he expired in the triumph of Christian faith.

Funeral services by the brethren.

Died, in the Uuion City district of church, near Union City, Randolph county, Ind. Oct. 8, 1872, our beloved brother, ELI NOFFSINGER, aged 66 years, 6 months and 2 days. He was a son of brother John and sister Elizabeth Noffsinger. His disease is supposed to have originated from cold contracted last winter, which finally terminated in dropsy. His suffering was very great. About seventeen days before he died, he called for the brethren and was baptized. He leaves a wife and ten children, with a great many near relatives and friends to mourn and feel their loss, but not to mourn as those who have no hope. By his request he was the first and is the only person buried in the Brethren's new grave-yard, one and a half miles north of Union City. Funeral services improved by the brethren, Thomas Wenrick, and Wm. K. Simmons, from Rev. 14:13, to a large concourse of people.

[Companion and Vindicator please copy.]

Died, in Kanawha county, W.Va. June 12, 1872, Sister M. AMANDA EDENS (formerly Smith), aged 40 years. She formerly lived in Franklin county, Va. She died with a bright hope of a blessed immortality. Funeral sermon preached by the writer, August 25, to a large concourse of people.

Also, in Fayette county, W.Va. May 25, 1872, SAMUEL W. ROACH, son of Bro. Isaac and Delilah Roach. Funeral sermon preached by the writer, at the Brethren's meeting-house, September 23, on which day, had this dear child lived, he would have been 5 years old.

J. S. FLORY.

Died, in the Coventry congregation, Chester county, Pa. Sept. 8, suddenly, of apoplexy, Bro. DAVID B. KLINE, of Stonersville, Berks co. Pa., in his 72d year. He was buried on Thursday, the 12th, in the family burying-ground on his place, by a large attendance of relatives and friends, to pay their last respects to his remains. Funeral occasion improved by brother John Price and —— Hoffman. We mourn his loss, yet not without hope. Jacob M. Cassel.

Died, in the Pipe Creek congregation, Carroll county, Md. August 15, our beloved brother and elder, PHILIP BOYLE, aged 65 years, 6 months and 4 days. On the 17th, his remains were consigned to their resting-place in the Pipe Creek burying-ground, in the presence of a very large congregation of brethren and friends.—Brother Boyle had the oversight of the church cor about thirty years; and although he was not alassed with the able in the ministry, yet his ability as a hous-keeper, in preserving love hnd union in the church, was unsurpassed. In bis death the church has sustained an irreparasle loss, but our prayer is that his mantle and fpirit may fall in a good measure on our dear brother who will now have to take his place in the church. The funeral occasion was improved by the brethren present from adjoining congregations, by reading 1 Cor. 15:35-58, and 1 Peter 1:13.

Also in the same congregation, July 4, Bro. JOSEPH ENGLER, in the 72d year of his age. Disease apoplexy. He was sitting in his chair on the porch, while his daughter-in-law was preparing supper for him. Funeral preached by the brethren present.

Also in the same congregation, in Baltimore, August 28, Bro. L. J. GROVE, in the 55th year of his age. On the 30th his remains were interred in the cemetery at Westminster. Funeral services by the brethren. Text Matt. 24:44. Brother Grove died of heart disease, to which he had been predisposed. On the day of his death he was covering his tinning establishment with gas tar, the fumes of which, together with the heated tar and broiling sun, overcame him. He was taken with a pain in his left side, and he said to a boy that was with him, "Call." Then he laid down upon the roof and died there in a few minutes. So suddenly death may come, and if our work is not done, it will then be too late. Brethren and sisters, let us try to be ready always, lest he come suddenly and find us sleeping. And to those who are not ready, young or old, we say—acquaint now thyself with God and EPHRAIM W. STONER. be at peace.

Died, in Enterprise, Bedford county, Pa. Oct. 4, 1872, MARTIN, infant son of Bro. Jonathan and sister Mary Hoover, deceased, aged 6 months and 5 days. Occasion improved by the brethren from 1 Peter, ch. 1, latter part.

Fell asleep in Jesus, Oct. 3, 1872, in the Woodcock Valley church, Bedford county, Pasister MARY BURGET, wife of brother Samuel H. Burget, son of John Burget, deceased, aged 31 years, 3 months and 8 days. Occasion improved by the brethren from Rev. 14: 12, 13, to a large audience.

On March 26, 1863, Bro. Samuel led Mary (then Weaverling) to the hymenial altar, the writer officiating. She soon after became a member of the church. They lived happily together over nine years, till severed by the icy hand of death, leaving a sad husband and four small children to mourn their loss. She was a consistent member, always cheerful even in adversity. It appears she had a presentiment of her departure, as she desired the 611th hymn to be sung at her funeral while yet in health. She died of confinement fever on the 18th day, fully resigned to her lot, without manifesting any worldly care whatever. She was anoisted with oil in the name of the Lord.

So fades the lovely blooming flower, That spritely blossomed for an hour; Whose gentle deeds her husband cheered And kind emotions children reared.

Sweet Mary, thou hast gone to rest, For Jesus called thee to the blest; May this my consolation be, Soon, soon, in bliss to meet with thee.

Though sorrow-stricken I do feel, Your absence yet the Lord will heal; Those wounds thy parting caused my soul, Lord I do yield to thy control.

Lord grant me grace to do thy will, My life on earth so to fulfill, That I may meet my loving wife, In heaven, the glorious paradise.

LEONARD FURRY.

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Vol. XXII.

DECEMBER, 1872.

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For the Visitor.

THOUGHTS ON THE PSALMS.

Of all the books of the Old Testa ment, the book of Psalms is held in highest esteem by the Christian world. In proof of this we often find them bound in the same cover with the Will of our Lord. They are classed next to that book whose value can not be estimated. The Psalms mingle with the prayers and songs of the church. They are used, more or less, in the service of the closet and of the sanctuary. find quotations from them in the sermons of the apostles, and our Savior referred to them. James recommends them to those that are merry, that they should sing psalms No doubt it was a psalm that Paul and Silas sang at midnight in the Philipp an prison. The Psalms are a mine of precious treasures to the church. What a rich legacy the 23d has been to the Christian world. If the work which that short psalm has accomplished could be written, what a large interesting book it would make. For more than two thousand years it has been singing to believers. Like a ministering he is good: for his mercy endureth angel it has sung to the sick and for ever," and every verse ends afflicted. Of the "still waters and with-"for his mercy endureth for green pastures" of a better land it ever." Sometimes, indeed, he comsang, refreshing the feverish restless mences in the saddest, most desspirit. The aged pilgrim, going pairing strain, as though indeed down to "the valley of the shadow his soul melted for heaviness, as he of death," has his fears removed and expresses it, but toward the end the his confidence renewed by the ex- strain rises in confidence, and often pression, "Thou art with me," and closes in praise and thanksgiving. has passed through that dark vale For instance, the 13th commences-

leaning upon the "rod and staff" of his God. The rod of God's chastisement reminding him of a Father's love, and the hope of eternal life a strong staff to lean upon in going through "the swellings of Jordan."

And what a host of the pious poor that short psalm must have comforted. How many, anxious about the wants of the morrow, have had their trust in a heavenly Father's care and protection strengthened and renewed by the first verse - "The Lord is my Shepherd, I shall not want." That one brief psalm has brought to light the silver lining of many a dark cloud, making it luminous with the light of God's love. It has rested the weary, strengthened the weak, revived the despairing, and cheered the dying; and still it sings, making melody in the hearts of God's children, and will till the end of time.

The psalmist's abounding confidence in God's great goodness and mercy is conspicuous throughout the psalms. The 136th begins-"O give thanks unto the Lord; for

"How long wilt thou forget me, O and confidence in God. Some of the Lord? for ever? How long wilt psalms are one exulting song of thou hide thy face from me?" And though the psalm is short, the spirit of its author, before he closes, rises in confidence, and he ends with-"I will sing unto the Lord, because he hath dealt bountifully with me." Sometimes he seems to wonder that his soul should be cast down, and questions with and encourages it thus-" Why art thou east down, O my soul? and why art thou disquieted in me? Hope thou in God: for I shall yet praise him for the help of his countenance." Again he strengthens his desponding soul by recollecting what God did for his fathers-"I will remember the years of the right hand of the Most High. I will remember the works of God: surely I will remember thy wonders of old." At times he goes down into the very depths of humility, calling himself "a worm and no man." But when in these desponding moods, and when convinced of sin, he always fled to God for pardon and succor. His cry always is-"Have mercy on me, O Lord." "Quicken me, O Lord, for thy name's sake: for thy righteousness' sake bring my soul out of trouble." "From the end of earth will I cry unto thee, when my heart is overwhelmed." "Under the shadow of thy wings will I make my refuge." He is swift to acknowledge that his help is of God, and not of himself or man. "Unless the Lord had been my help my soul had almost dwelt in silence." "When my foot slipped, thy mercy, O Lord, held me up." "God is our refuge and strength, a very present help in trouble." At other times the soul

praise-an almost continual hallelujah. In the 117th, the shortest of all, there seems to be only time to call all the nations and people to praise God, and to give them the reason why they should-because of "his merciful kindness."

How these fluctuations of David's soul correspond with the experience of most Christians! And that is the reason why the Psalter is so highly appreciated by every believer. All can find something to suit their wants, either in prayer or praise. The inspired psalmist gives expression to the longings of each soul better than that soul can for itself. And that reminds us of what the apostle Paul has told us, that "the Spirit itself maketh intercessions for us with groaning which can not be uttered." Doubtless the Spirit often spake by the mouth of David.

Though the psalms dedicated to Asaph, the chief of David's choir, and some others were composed, we suppose, especially for the service of the sanctuary, still most of them bear the impress of being simply the outpourings of David's heart in prayer and praise. So earnest was he in the service of God that his whole soul was engaged in whatever he did. Although David was a prophet, and some of the psalms are prophetic, we can not think the 137th belongs to that class. The picture of the Babylonish captivity is drawn in such vivid colors that we can not see how it could have been written prospectively, but suppose one of the captives wrote it after their return.of the psalmist leaps with joy and When the psalmist, in the 2d and 16th, wrote of the kingdom and resurrection of our Lord, he did it as though he "saw through a glass darkly." So in the 103d, one of the most beautiful psalms, David gives expression to the vivid conception he had of God as a tender Father. Such a conception as few of the patriarchs ever had. After it was made manifest in Christ that God so loved the world, that to redeem the world he gave his only begotten Son, it was then men could cry-"Abba Father." Remembering the terrors of Sinai, and the denunciations of the law, few could do so after a careful examination of the before that time.

We imagine the five last psalms were written in the decline of lifethey are so full of praise, especially the last one. In this one David seems as though he could not satisfy himself with the praise he could render, but calls upon "every thing that has breath to praise the Lord," as though his own soul was too full for utterance. Being about to go down into "the valley of the shadow of death," he looks back over his be perfect, "Go and sell that thou life, from the time that God called him to lay aside his shepherd's crook, and assume the scepter of Israel, to the time he said to his Son-"I go the way of all the earth," and can find cause for nothing but praise. "Praise ye the Lord."

E. WILLIAMS.

Sometimes when we think we have faith, it isn't faith in God; it is faith in our bank-book. I've often had that sort of faith. I have thought I trusted God; there was plenty of money; I found out my mistakebecause a bit of faith went off with every shilling, until there was none left at all .- Living Epistle.

For the Visitor.

THE RICH MAN-CAMEL AND NEEDLE-EYE.

Then said Jesus unto his disciples, Verily, I say unto you, that a rich man shall hardly enter into the kingdom of heaven.

And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of lid.

Matt. 19:23, 24.

There being a difference of opinion in regard to the saying of the Savior in the above texts, we purpose presenting a few thoughts, the result and conclusions we have come to subject.

The interview the rich young man had with the Savior gives us to understand that he, the man, prided himself on his self-righteousness, having kept the "commandments" from his youth up, as he claimed. In the first place, he wanted to know of Jesus what good thing he should do that he might have eternal life, and when told, among other commands, in order that he might hast, and give to the poor, and thou shalt have treasures in heaven; and come and follow me."

But, nay; the price was too great, for he had great possessions, and his heart was fixed on them, therefore he would not follow Jesus as Jesus required he should.

We pass over much that might be said here, and come at once to the above texts. The first clearly intimates that a rich man shall hardly enter into the kingdom of heaven-What kind of riches is alluded to certainly worldly riches, for it follows immediately after the declaration, "he had great possessions,"that is, worldly goods. This text by no means teaches that it is im- not a reasonable one to suppose the possible for a man of great possessions to enter the kingdom of largest animal familiar with the heaven. If riches are the reward people, and on the other a minute of honest toil, they may be used as needle; it would be more reasona blessing, but when they are instrumental in drawing or keeping the heart from God, they are a curse. "A rich man shall hardly enter," that is, with difficulty; the dangers are so great, the temptations so many and strong, the battles with Satan hard to fight, so that well might the Savior say of such, they shall hardly enter into the kingdom of heaven. Were it impossible for such to enter, he would no doubt have said, the rich can not enter.

Taking this view of the first text, it might seem a hard matter to reconcile the next with it, when it says, "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God." But when we understand what the Savior had allusion to in the illustration, and the import of his teaching, the supposed difficulty vanishes. First, we remark the word "easier" does not imply impossibility, but the reverse. Would the Savior have said you might as well suppose that a camel can go through the eye of a needle as to suppose a rich man can enter the kingdom of heaven, there would have been grounds to argue and infer it impossible, that is, had he in that case had an alluillustration used, we do not think to have this understanding of the sewing needle, or any thing of that intensified, and all doctrinal diffi-

Savior in one part would choose the able to presume he would in connection with a common needle have used something nearer representing a thread; for instance, a large ship cable or rope. In all the parables and illustrations of the Savior, he chose things of a corresponding nature, and things natural and comprehensive to the minds of hearers.

Historically we learn that the court yards and surroundings of the eastern caravansaries had entrances or apertures in the walls, low and narrow, called needle-eyes; so called because of their resemblance to the eye of an actual needle, or in comparison with the larger openings or gates that were usually kept barred and locked. Through those side entrances footmen could pass by stooping, and were doubtless used by such to avoid the inconvenience of opening and shutting the large gates. We also learn that camels were sometimes forced to enter through those needle-eyes, but first they had to be unloaded, and then the goad applied to cause them to kneel, and by loud protestations and entreaties, they were induced to thread the passagedifficult but possible. Thus, as we might suppose, the illustration was forcible to the minds of those to sion to an ordinary needle. In the whom the Savior was speaking, and the Savior had any reference to a matter, the figure is wonderfully nature. First, from the fact the culties vanish, and we have before word "easier" may imply possi- us a lesson worthy of our most seribility; secondly, the illustration is ous consideration, and one that

harmonizes with the teachings of at the command of Jesus, to "sell the Savior throughout the gospel.

The Savior told the young man to "sell that thou hast, and give to the poor, and thou shalt have treasures in heaven; and come and follow me."

Now he has not commanded to give it all to the poor; neither now does he require the rich to sell all and give all to the poor, but he does require they "give to the poor," and if their riches hang as a heavy load upon their hearts, and their affections are centered upon them, they must, as the load had to be taken from the camel, unload their hearts of those riches and be willing to give all, if required, in order to follow Jesus, and "sell and give to the poor," that they may have treasures in heaven. But here is one of the great difficulties-to be willing to sell, when Jesus, through charity calls for help for the poor and his cause. If there is a surplus on hand, they give, but if in debt, yet from "great possessions," they have an excuse to keep a closed hand; in this way a covetous man may always shirk the responsibility of giving, for it is an easy matter to be always in debt, yet immensely rich!

And as the camel had to stoop, so must the rich; to enter the kingdom they must come religiously, on a level with the poor; and often the goad of God's chastisement must be used before they kneel, and the knockings of his Spirit before they are willing to pass through, divested of all, for the sake of Jesus. that one thing, that is to be willing it offended the Lord, we must seek

that they have, and give to the poor." But it is a comfort to the rich to know they may do much for Jesus and his cause, lay up treasares in heaven, and enter, though "hardly," into the kingdom of heaven.

J. S. FLORY.

Orchard View, W Va.

David's Sin in Numbering the People.

This occurrence in the history of David as an individual, and in the history of the Jewish nation, is very instructive, and is worthy not only of a slight attention, but of our study. It is thus stated: "And again the anger of the Lord was kindled against Israel, and he moved David against them to say. Go, number Israel and Judah. For the king said to Joab the captain of the host, which was with him, Go now through all the tribes of Israel, from Dan even to Beersheba, and number ye the people, that I may know the number of the people. And Joab said unto the king, Now the Lord thy God add unto the people, how many soever they be, a and that hundred fold, Lord the king my may see it: but why doth my Lord the king delight in this thing? Notwithstanding the king's word prevailed against Joab, and against the captains of the host. And Joab and the captains of the host went out from the presence of the king, to number the people of Israel" 2 Sam. 24: 1-4. From the first verse The young man lacked one thing of this chapter, it would appear that yet, and the great danger still is the Lord moved David to do this the rich may, in many cases, lack thing. But as it was an evil, and is

have sinned greatly in that I have done: and now, beseech thee, O Lord, take away the iniquity of thy servant; for I have done very foolishly." 2 Sam. 24: 10. And while David's own reflections and conciousness of the wrong he had done, had brought him into great trouble, and while that trouble was preying upon him and making him extremely miserable, and after a restless and sleep less night, he is met in the morning by Gad, his seer. not with words of comfort, but with a message from the Lord, which must have added greatly to the poignancy of the grief under which he was laboring. Here is the message that the prophet was commissioned by the Lord to convey to the unhappy David: "Go and say unto David, thus saith the Lord, I offer thee three things; choose thee one of them, that I may do it unto thee. So Gad came to David, and told him, and said unto him, shall seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days' pestilence in thy land? now advise and see what answer I shall return to Him that sent me." 2 Sam. 24: 12, 13. What a terrible announcement was this to a mind already deeply afflict ed! No wonder he replied to the prophet, "I am in a great strait." But the three dreadful alternatives are before him, and he collects his thoughts, and makes his choice. And as he gives a reason for deciding as he did, it shows his great grief did not prevent him from mak ing a judicious choice. Let us fall now into the hand of the Lord; for his mercies are great: and let me not fall into the hand of man," Ver. stayed from Israel.

14. "So the Lord sent a pestilence upon Israel from the morning even to the time appointed: and there died of the people from Dan even to Beersheba seventy thousand men," Ver. 15. All the judgments named by the Lord, were calculated to diminish the population of Israel, and this seems to have been to reprove David for his pride in the strength of his military power. He numbered the people that he might know the greatness of their number, and glory and trust in it. But God in a few hours takes away by death, seventy thousand of his valiant men. What must have been the thoughts and feelings of David, when he remembered that his own folly had brought this calamity upon his own people? When he learned of the death of dear friends, how painfully distressing must have been his feelings! With commendable self-denial he prays God, when he sees the work of death going on, to spare his people, and confine the affliction to himself and his father's house? "And David spoke unto the Lord when he saw the angel that smote the people, and said, lo, I have sinned, and I have done wickedly: but these sheep what have they done? let thine hand, I pray thee, be against me, and against my father's house," 2 Sam. 24: 17. As a true penitant, David confesses his sin in all its aggravated form, takes all the blame to himself, and humbles himself before God. Thus God's gracious designs toward him and his people have their desired effect, and in obedience to the command of God, he rears than altar, and offers burnt ofterings, and peace offerings unto the Lord, and "the Lord was entreated for the land, and the plague was

cal thoughts. 1. It is very wrong, and consequently very offensive to God, to distrust him, and forsake him, and put our trust in some man because he is powerful, or in an army because it is numerous. is dishonoring God, and exalting the creature-it is "worshipping the creature rather than the Creator, who is blessed forever," Rom. 1: 25. Such a course was not calculated to recommend God to the surrounding nations; and his people should labor to spread his fame, and make his great name known. The language of the faithful is, "Oh magnify the Lord with me, and let us exalt his name together," Ps. 34: 3.

- 2. Sin is a source of trouble both to nations and individuals. And though it may have its beginning in the heart, it cannot be concealed, for God will find it out, and sooner or later call the guilty party, whether a nation or an individual to an account.
- 3. God is great and greatly to be feared "Before Him went the pestilence, and burning coals went forth at his feet," Hab. 3:5. But while the pestilence went forth on its mission of death at the command of the Lord, at his bidding it ceased its work of destruction. It was subject as all judgments and calamities are to the controlling power of God. He knows when to correct, and the amount of correction that is needed to answer his purpose, and not one unnecessary stroke will be given.
- 4. Our relation to, and connection with one another and those around us are such, that our sins are likely to nvolve more and sometimes many nore, besides ourselves in the trouble and misery they bring upon us.

The subject suggests some practiil thoughts. 1. It is very wrong, and consequently very offensive to distrust him, and forsake im, and put our trust in some man divine grace, that it may be a blessbecause he is powerful, or in an impression of the consideration that our influence extends beyond ourselves, impress us with the necessity of having that influence so sanctified by divine grace, that it may be a blessing to both ourselves and others, and not be a curse.

> 5. Though sin is the abominable thing which God hates, Jer. 44: 4, and though his wrath is revealed from heaven against it, Rom. 1: 18, yet if the sinner humbles himself before God, and repents, and "ceases to do evil and learns to do well"; and offers himself a living sacrifice to God, and exercises a living and practical faith in the Lord Jesus Christ as the great sin offering, and becomes experimentally united to him, he will be "accepted in the beloved," Eph. 1: 6, the dark cloud of guilt and remorse which was hanging over his soul foreboding the greater darkness still which awaits the disobedient in another world, will pass away, "and the day star," the harbinger of eternal day will "arise in his heart," 2 Peter 1: 19.

> > J. Q.

For the Visitor.

A WARNING TO ALL.

And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

2 Peter 4:18.

The time is fast coming when we all must appear before the bar of God, and there give an account for our deeds done in the body, whether good or bad. And then is not this a warning to us all, both saint and sinner? Then let us improve our time and talent, and if we have one talent, let us gain the other also, and not hide it in the ground. We should live soberly before God,

keeping his commandments until fore, and pray always that ye may death, for sometimes I fear there be accounted worthy to escape all are ungodly men amongst us.

And for proof of this I will refer you to the fourth verse. "For (Luke 21:36.) there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men turning the grace of our God into lasciviousness, and denying the only Lord God and our Lord Jesus Christ."

Then there is danger on the road whilst we are here in this sinful world, and I would say to those who have made a start for heaven to contend for the faith which was once delivered unto the saints .-For the time is come that judgment must begin at the house of God. And if it first begin at us, what shall the end be of them that obey not the gospel of God? And if we are saved, it will be scarcely saved. "For by grace are ye saved through faith, and that not of yourselves; it is the gift of God." (Eph. 2:8.)

Then you ministers who have been called to preach with myself, let us be careful how we preach and what we teach, for the apostle says, "But though we, or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed." (Gal. 1:8.)

It is not so hard to have our minds upon Christ and things pertaining to the kingdom of eternal glory while we sit under the sound of good preaching. But while we are about our temporal affairs, then it seems that the adversary of souls makes his breach when we least think of him. But let us watch prophecy of this book, if any man and be sober and pray always, for shall add unto these things, God the Savior says, "Watch ye there-shall add unto him the plagues that

these things that shall come to pass, and to stand before the Son of man."

Hence we see that we have something to do-a work to perform.-But, says one, what is to be done? Well, I would say to those who have come to the age of accountability, it is to believe in Christ; that is, to have faith. The apostle says, "So then faith cometh by hearing, and hearing by the word of God." (Ram. 10:17.) Hence we must hear something. And we should be careful how we receive. and take the Bible and see if it agrees with the word of God, and if it does, receive it with all your heart. Now then repent, that is to turn from your evil ways. The apostle says, "For godly sorrow worketh repentance to salvation not to be repented of, but the sorrow of the world worketh death." (2 Cor. 7:10.)

And to hate sin and love the way of righteousness, and be willing to be governed by the gospel of Christ, then you are a fit subject for baptism, which is to be done in the name of the Father, and of the Son, and of the Holy Ghost, by dipping the believer in each name. then be obedient in all things whatsoever he (Christ) says unto you. Hence we that expect to be saved must work to the line and plummet. If we do more than he has commanded, then it is that we add, and if we take from, then it is that we diminish. "For I testify unto every man that heareth the words of the

man shall written in this book." (Rev. 22:18, 19.)

Now sinner, let me say to you, if the righteous scarcely be saved, what will be your doom unless you repent? The Savior says, "I tell you nay, but except ye repent ye shall all likewise perish," Luke 13: 6, and be there with the rich man in torment. O, the dreadful thought makes me shudder while I am penning these lines. May God help you turn from your way that you may not be cast into outer darkness, where there will be weeping and gnashing of teeth. Let me say to you, reader, as one that loves your soul, if you have not made your peace with God, why delay the time? The Son of God is calling you, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my voke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls."-Matt. 11:28, 29.

Then will you not come? Yea, hearken unto his voice, for he calleth thee, "and the Spirit and the Bride say, Come, and let him that heareth, say, Come, and let him that is athirst come, and whosoever will let him come and take the water of life freely." Rev. 22:17.

But if you will not hear his voice, the time is coming when you will

are written in this book; and if any Lamb. Then it will be too late .take away from the You have spent your time in the words of the book of this prophecy, pleasures of this world, and then God shall take away his part out of you will hear the voice, "Depart the book of life and out of the holy from me, ye workers of iniquity, I city, and from the things that are never knew you." But if you do these things that he hath told us to do, then it is that we will hear his voice say unto us, "Come ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world."

Z. Annon.

HOLINESS.

A great deal is said about holiness; well, I am not surprised at that. If Christians are to think and talk about any thing I should expect them to think and talk about holiness. But they talk so differently. One man declares that "the doctrine of holiness, alone, can save the church." But when I ask him, What do you mean by holiness? Do you mean that any body is perfect, absolutely sinless? he says, "No, I don't mean that. We don't pretend that any body is absolutely perfect, only God is that."

"But what then do you mean?"

"O I mean that men must be entirely sanctified."

Well, now you have taken a new phrase, that puzzles me as much as the other. I turn to the dictionary and find that sanctified means "made holy," and so the reasonable interpretation of "entirely sanctified" would seem to be made entirely holy. But you say, "No, that is not it, for none but God is entirely holy."

My dear friend, if we are to get out call for the rocks and mountains to of endless confusion we must come to fall upon you to hide you from the definite agreement as to the meaning of face of him that sitteth upon the the words we employ. Nothing can be throne, and from the wrath of the more desirable for the followers of Christ

than to find words which they can agree | ligible love, which everybody compreto us to express our common faith. It hends, is to be kept, for relatives and is, I think, one of Satan's devices to fasten upon sections of Christ's church words and phrases which others of his followers cannot adopt. In this way he contrives to keep us from showing a common and united front against the enemy. Now why should we continue to yield him this advantage against us, when there is no need of doing so; when we may with painstaking, unite upon the use of words which do express our common faith?

I think the difficulty arose, at first, from the perversion of the simplest lesson God has given us. These lessons are at once simple and comprehensive; very high and yet level to the comprehension of a child. Thus God says; "Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy strength." It has been Satan's part, from our first parent's day until now, to represent that God does not mean all he says, and that he will not do all he threatens. He persuaded Adam of this to his ruin. Be it ours to make sure Satan shall not persuade us that God does not mean what he says in his first great commandment.

We are all familiar with Satan's comments on the word of God. "Of course," he says, "you are to obey the command ments, but when you love God you are to love him in a very high, and peculiar, and mysterious way, not as you love your parents and children, brothers, sisters and friends; not at all, that is different; that is mere natural love, and too commonplace to offer to the great Such love as that would be belittling and unworthy." And so he thrusts upon your mind a vague and misty notion of some unreal kind of love as the only love proper to be given to clare, "There is therefore now no con-

friends about us. Nothing could be more shrewdly fitted to the great adversary's aim to make Got unreal, and to shut him out of human hearts. God says, and Jesus echoes it, "Thou shalt tove the Lord thy God with all thy heart." That's the great first doctrine of the Bible; that is God's doctrine; His lesson, brother, to you and to me, and to every other brother, everywhere -a lesson plain to every understanding, and does not admit of two readings. He says, so plainly no words could make it more plain, I must have whole hearted Every man, woman and child can give his whole heart's love to our Immanuel, to God in Christ. Every one who does this will make a total consecration of himself to Jesus. He will set himself apart for Jesus. He will write upon himself and upon all that he has, Holiness unto the Lord." He will do this because he has received the Holy Spirit, the Comforter; for the Comforter, when thus received, takes the things of God and Christ and shows them to his entertainer; and among these things is the disciple's sonship. Jesus has made us sons and heirs.

Once receiving this gift, his free gift, and the child-nature will assert itself. As a loving child you will not fail to go to your Lord with every thing. You will be a witness for Jesus and your testimony will harmonize with that of every witness. You cannot claim sinless holiness, but you can and will claim whole-hearted love; ay, and full assurance of faith and of hope. You may not claim full perfection, but you can claim present and full salvation, both from the law and from the dominion of sin. You may in God's own words de-God, while the real, substantial, intel-demnation to them which are in Christ

Jesus, who walk not after the flesh, but after the Spirit. For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." Here is ground on which we can all stand, on which we all owe it to our Lord to stand, while we make common cause against all who go about as Satan's emissaries, representing that God does not mean what he says when he de mands that we love him with all the heart, soul, mind and strength. He declares, "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light." The great majority of those who connect themselves with the church of Christ aspire to no such type of pecu liar life. They have no sentiment of priesthood, no conscious call to stand between the living and the dead. All who know themselves to be thus called of God, are bound by every obligation the grace of God can accumulate upon them, to be living witnesses for him that his whole people are called to come out from the mixed multitude of formal worshipers, and assume the station and service of faithful, devoted soldiers of the Lamb.

All improvement in this direction must begin in an improved knowledge of Jesus. "This is eternal life, to know the only true God and Jesus." "This knowledge is in the highest degree a matter of fact knowledge, and he who would acquire it must diligently study the facts of our Lord's history. Search the Scripture, he says, for in them ye think ye have eternal life, and they are they which testify of me. It is the loving study of this dear Lord, in his teachings and in his life, that sanctifies us. And so he prays, "Sanctify them through thy truth: thy word is truth." — Watchman and Reflector.

WITHOUT DESCENT.

HEBREWS (COMMON VERSION), 7: 3.

"Without descent" is a translation of the Greek word, agenealogeetos, but not the happiest rendering. Without a genealogy, I take to be the true rendering. It is not only grammatically true, but it is also historically true. The world contains no genealogy of this great man, Melchisedec. Not so of the kings and chief priests of the Jews. Each of these had a genealogy written and carefully preserved But no record having been made of the descent of Melchisedec, he was without one. Not that he had descended from nobody. For, in that case, he must have been a direct creation of God. Mclchisedec was a Canaanite, and not being in geneological connection with the sacerdotal families of the Jews, there was no register of his descent.

After the appointment of the first priests among the Jews, the office was hereditary A man became a priest, all other things concurring, because his father was a priest. In consequence of this hereditary nature of the priest's office, a correct genealogy was kept, as in all other cases of hereditary offices.

Melchisedec was a specially called priest without reference to his precedent or succedent relatives; and in this respect he was a type of Christ, who sprang from a tribe of which Moses spoke nothing concerning a priesthood; and therefore it was not important that a genealogy should be kept. He had not his genealogy from them; v. 6.

FATHERLESS.

This same person is said to be fatherless, or without a father. There are two senses in which this word can be taken. 1. As spoken of a man; and 2. As spoken of an officer. As a human being he had a father. But as an ly, and as really without an official parent as was Adam without a natural parent. Now, it was as an officer that the Apostle here spoke of him. In proof of this see ch. 6: 20, where he says that Jesus was constituted a chief-priest into the eternity, according to, not the genealogy of, but according to the order of Melchisedec.

Again, ch. 7: 1, he says, "this Melchisedec" was "King of Salem," and a "priest of the most high God," and he officiated as a priest when he "blessed" that eminent patriarch-Abraham, the father of all believers, circumcised or uncircumcised. To him, as God's priest, the patriarch gave "the tenth part of all "

The Apostle next defines his official name, Melchisedec, which signifies "King of righteousness." This was not his patronymic. His paternal and maternal names, and his ancestry are lost; his official title preserved. Historically, then, he is not only without a father, but he is also,

MOTHERLESS.

He was "first, on one side, King of righteousness, and then, on the other side, king of Salem, which is, king of peace." He was not named after a father, on the one side, nor for a mother, on the other. His name was entirely official-not parental. All we know of him is as an officer-nothing as a man, merely. To us he has, therefore,

NEITHER A BEGINNING OF DAYS.

The time of his birth is nowhere recorded. But, more particularly, and contexturally, the commencement of his reign, or beginning of his days as king; and the commencement of his priesthood, or beginning of his days as a priest, are both without a record, and consequently, to us, they can have no priesthood was as avialable with respect

officer he was the first priest in his fami-|beginning. The days of a king, and the days of a priest, always mean their official days. When these days become a matter of reference, and their commencement cannot be ascertained, they are, historically, without a beginning. So also in relation to their termination. He had

NEITHER AN END OF LIFE.

The end of a man's life is the time of death-the end of a king's life is the conclusion of his reign-the end of a priest's life is the termination of his priesthood. The time of Melchisedec's death-the end of his reign-and the termination of his priesthood, are all unknown. In his history there is no end to them.

The first we hear of him is as a king and a priest-the last we hear of him is as a king and a priest. The sacred historian introduces him reigning as a king, and officiating as priest. He leaves him in the same conditions. He gives him neither father nor mother, nor a genealogy-neither a beginning of days, nor an end of life-but leaves him abiding a priest continually. So Paul found him in history, and so he presents him to us in a type—an apposite anticipatory representation of our blessed King, and our glorious chief-priest. Being made a resemblance for the Son of God, he remains a priest into the uninterrupted, or continuous history which God has given us of him.

All that Moses knew of Melchisedec was by revelation from God; for he lived about four hundred years after this priest. The very reason why God did not give Moses the name of his father and mother-his genealogy-the beginning of his days, and the end of his life, is because he intended him for a resemblance of the Son of God, whose to sins committed before, as it is in relation to sins committed since his death. place, having obtained eternal redemption. He has not entered into holy places made by human hands—the mere

This unbegun and unfinished history—this royal and sacerdotal period—without an alpha or an omega, fitly represents our royal priest who was a lamb slain from the foundation of the world, and who now lives to make intercession for us.

He was an extraordinary personage, raised up for an extraordinary purpose He was the first king whom God ever erowned-the first priest whom he ever consecrated. His royal authority contemplated two results, and his royal title had two significations. The two results were righteousness and peace, of both of which he was king-"king of righteousness and king of peace." To him the unborn Levi-who had historic parents, a genealogy, the beginning of priestly days and end of sacerdotal life-to-him this Levi, with whom the Levitical priesthood commenced, offered patrimonial tythes while yet "in the loins of his father." Abraham.

As Melchisedec received not his priesthood by inheritance from his father, so Jesus was not constituted a priest aceording to a law of a fleshly commandment, but according to the ability of an endless life.

This righteous and peaceful king and priest was a suitable type of our chiefpriest who is holy, harmless, undefiled, separate from the sinners and made higher than the heavens.

The uncommenced and unterminated royal and sacerdotal history of Melchisedec fitly represented our ever-continuing priest with his changeless priesthood. His sacrifice was so perfect, and he was so pure, that he needed not to offer continual sacrifices. "By one offering he was perfected forever the sanctified." He entered once into the holy

tion. He has not entered into holy places made by human hands-the mere types of the true, or real holy placebut into heaven itself, to appear now in the presence of God for us. There he is attired in robes of light—the glory he had with his Father before the world was-the raiment of his transfiguration -the costume which he put on at the time of his ascension, when he wrapped himself in a cloud of glory and passed beyond the regions of our atmosphere, to take his seat at the right hand of the Majesty on high. Before him all the principalities and the powers in the heavenly regions bend in profound respect and holy admiration. He wears the mitre-he holds the sceptre. He is our Priest and our King-our anti typical Melchisedec-our Priest of the Most High God-our king of righteousness and peace l To him every knee shall bend, whether of celestials, terrestials, or infernals; and every tongue shall acknowledge his universal loruship in order to the glory of God the Father. So may it be. - Sel.

MASONIC BAPTISM.

The following account of a Masonic Baptism recently administered at our National Capital, was taken from the Washington Evening Star.

What have those professed Christian Ministers who deny that Masonry has anything to do with religion, to say to this mockery of Christianity? It is true that the rites partake more of heathenism than of the Gospel, but this does not lessen the crime of the solemn mockery.

he was so pure, that he needed not to offer continual sacrifices. "By one offering he was perfected forever the sanctified." He entered once into the holy

Capital with scarcely a word of rebuke with light blue silk, the other leading from the Christian Press:

children which has ever taken place in the parents of the children and the this district was performed last night in sponsors. After the third circuit of the the Chapter chamber, Masonic Temple, room the procession halted and the canin the presence of a large number of dle-stick was placed before the altar and Masons, their wives and daughters. The the children returned to their mothers, children were an infant son of Dr. Joseph W. Nairn, 32d degree, and a son of Mr. E. B. MacGrotty, 18th degree, then sang, "My soul doth magnify the who were baptized in Mithras Lodge of Lord." After an oration by the Masperfection Ancient Scottish Rite, which ter, he asked the father, "Are you willis the Consistory of this Masonic juris ling that we should accept these duties?" diction. The rite was performed by An affirmative response being given, the Thrice Illustrious P. G. M. Albert Pike, Master called upon the Chaplain to inassisted by Illustrious J. O Sinclair, S. G. W.; Illustrious L. H. Pike, J G. W.; C. W. Bennet, grand orator; W. M. Ireland, master of ceremonies; W. F. Hedrich, senior deacon; C. T. Nutze, junior deacon; Rev. Mr. Harris, Chaplain; H. J. Martin, secretary, and L. Stoddard, tiler. The ceremony of Masonic baptism has always been celebrated in the ancient and accepted Scottish dren, parents and sponsors were then order. After the assembly had been seated, Grand Master Pike gave a short history of the ceremony, saying that it taught neither hatred, intolerance nor revenge. After a voluntary on the organ few words addressed to the group, lightby Bro. Servoss, a rap was heard at the door, and information given that two children, with their parents, desired admission, the parents praying that their children might be baptized, when the water, and said, "By this symbol I de-Master directed the master of ceremonies and his aids to bring the children, their parents and sponsors into the who is in Heaven keep thee innocent Lodge. Soon after, the master of ceremonies returned, followed by one of his life." The Master then took the vessel assistants bearing a candle stick with of perfumed oil, dipped the little finger three lighted candles, - one white, one of his right hand therein, and marked black, and one red,-forming a triangle. it with a delta on the forehead of each Following were two assistants, one car-child, saying, "I set upon thy forehead rying the child of Dr. Nairn, Robert the symbol of wisdom, power, and love Brice Nairn, upon a cushion covered of God. May he protect and guide

the child of Mr. MacGrotty, Edwin Al-The first public Masonic baptism of bert MacGrotty; and behind these came who with the sponsors took seats in the centre of the room. The Masonic choir voke the favour and assistance of God. which was done, the brethren all kneeling. The choir then sang the ode, "Rejoice, rejoice, fond mothers" sponsors then took seats near the parents, when the Master addressed them in relation to the duties they were taking upon themselves. After an invocation to the Deity and music, the chilconducted forward to the altar, on which water, oil and salt were placed. The Master then called the Lodge up, descending from his throne, and, after a ed the incense on the altar. After a chant by the choir, the Master took the children severally in his arms, dipped their left hand in the basin of perfumed vote thee (in each case) to the service of virtue and truth. May our Father and pure of heart all the days of thy

life," the choir singing in the mean- lable custom, not to be made known. A while the chant, "Blessed are the undefiled in the way." The Master then -Earnest Christian. replaced the vessel on the altar and, stretching out his hands towards the children, invoked a blessing upon them. The children, and those in charge of them were conducted to their seats, and the choir sang an appropriate ode. The god-mothers then placed them at the altar of obligation; the brethren present formed a circle around them, each with his left hand on his heart and his right hand raised toward heaven; all then kneeled and repeated after the Master the solemn vow to protect the children from all danger and temptation until their arrival at maturity After rising, Council, I do proclaim these children consecrated to the service of truth and virtue by Masonic baptism, and anointing after the ancient custom of Mason. ry, to be wards of Mithras Lodge of Perfection." This was repeated in turn by the venerable grand and senior wardens. After more music, the orator delivered a brief lecture, after which two young ladies, in conformity with a law of the Scottish rite, passed among the assemblage and received contributions from all who chose to give; the sum so collected to be given by the grand almoner to the most needy person or persons known to him, the source from "He (Herod) required that they

thee in right courses all the days of thy which it comes, in pursuance of invioclosing chant concluded the ceremonies.

For the Gospel Visitor.

The Essæans or Essenes.

About the different sects of the Jews, Josephus says in his Antiquities of the Jews, book 13, ch. 5, § 9, as follows:

"At this time (about 150 years before Christ) there were three sects among the Jews, who had different opinions concerning human actions. The one was called the sect of the PHARISEES, another the sect of the SADDUCEES, and the other the sect of the Master taking the vessel of salt in the Essenes. Now for the Pharihis hand, repeated the Arab vow which sees, they say that some actions, but sanctifies the enemy with whom he has not all, are the work of fate, and tasted salt, and placing a portion of this some of them are in our own power. on his tongue, sail, "With this salt I and that they are liable to fate, but now seal my vow." The kersel was are not caused by fate. But the then passed to each brother, who in turn sect of the Essenes affirms that fate repeated the vow. The children were governs all things, and that nothing then invested with lamb-skin aprons, befalls men but what is according and each was presented with a Masonic to its determination. And for the jewel, the Master saying, "In the name Sadducees, they take away fate, and and under the auspices of the Supreme say there is no such thing, and that the events of human affairs are not at its disposal; but they suppose that all our actions are in our own power, so that we are ourselves the causes of what is good, and receive what is evil from our own folly. However I have given a more exact account of these opinions in the second book of the Jewish War."

In said Antiquities, book 15, ch. IO, § 4, 5, Josephus mentions again the Essenes, when more than 100 years later the first Herod had become, by the favor of the Roman Cæsar, king of Judea, that:

(his subjects) should be obliged to thou remember the blows that take an oath of fidelity to him, and at the same time compelled them to swear that they would bear him good-will, and continue certainly so to do. He endeavored also to persuade Pollis the Pharisee, and Sameas, and the greatest part of their scholars to take the oath; but these would neither submit so to do, nor were they punished together with the rest, out of the reverence he bore to Pollis. The Essenes also, as we call a sect of ours, were excused from the imposition. men live the same kind of life as do those whom the Greeks call Pythagoreans, concerning whom I shall discourse more fully elsewhere .-However, it is but fit to set down here the reasons wherefore Herod had these Essenes in such honor. and thought higher of them than their moral nature required; nor will this account be unsuitable to the nature of this history, as it will show the opinion men had of these Essenes.

"5 Now there was one of these Essenes whose name was Manahem. who had this testimony, that he not only conducted his life after an excellent manner, but had the foreknowledge of future events given him by God also. This man once saw Herod when he was a child and going to school, and saluted him as king of the Jews; but he, thinking that either he did not know him, or that he was in jest, put him in mind that he was but a private person.-But Manahem smiled to himself, and clapped him on his backside with his hand, and said, However that be, thou wilt be king, and wilt finds thee worthy of it. And do and then to deceive it.

Manahem hath given thee, as being a signal of the change of thy fortunes. And truly this will be the best reasoning for thee, that thou love justice [toward men] and piety toward God, and clemency toward thy citizens; yet do I know how thy whole conduct will be; that thou wilt not be such a one, for thou wilt excel all men in happiness and obtain an everlasting reputation, but wilt forget piety and righteousness; and these crimes will not be concealed from God, at the conclusion of thy life, when thou wilt find that he will be mindful of them, and punish thee for them.-When afterward Herod was at the hight of dominion he sent for Manahem and asked him how long he should reign. Manahem did not tell him the full length of his reign, wherefore, upon that silence of his, he asked him further, whether he should reign ten years or not. He replied, Yes, twenty, nay, thirty years, but did not assign the just determinate limit of his reign. Herod was satisfied with these replies, and gave Manahem his hand, and dismissed him, and from that time he continued to honor all the Essenes .-We have thought it proper to relate these facts to our readers, how strange soever they be, and to declare what has happened among us, because many of the Essenes have, by their excellent virtue, been thought worthy of this knowledge of divine revelation (or future events.)"

TO BE CONTINUED.

There can not be greater treachbegin thy reign happily, for God ery than first to raise confidence,

COMING TO THE LIGHT.

"I never saw it in that light before; I had not thought of it,"was the remark made by a young Christian to her minister after he had endeavored to show her that something in her habits was not as becometh saints. She had gone on without self-reproach or condemnation on this account. But now that the whole had been brought before her, the wrong was admitted and forsaken.

It may be thus with us. And lest it should we are bound to try our ways, to challenge our spirit and deportment,-to come to the light. It is easy to perceive that there will be the opposite of all this where the heart is not sound in God's statutes. The consciousness of failure in duty, or the indulgence of sin, even a lurking fear that all is not right, will cause us to shun inquiry. The trader over whose mind the shadow of insolvency is creeping, will be loth to examine his affairs. So a man persisted in refusing to read "Mammon," the prize essay on covetousness, lest he should be convinced of dereliction of duty. dared not-would not. "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." even in the case of upright men there is often (through carelessness) a want of full honest inquiry into God's will, and into the distinctions between sin and holiness. quietly assumed that all is right .-There is no searching scrutiny of motive, temper, speech, conduct. There is no applying God's law as the rule of action and the touch- me, O God, try my heart. stone of character. Hence while bare the bosom to the knife; they

there is no real hypocrisy, inconsistency in the walk is found, and discordant notes in the life which ought to be one hymn of praise.

For this reason St. Paul prays that their "love may abound yet more and more in knowledge and in all judgment," and another apostle exhorts us to add to our "faith virtue, and to virtue knowledge."-There should be a growing apprehension of truth, a quicker sense of evil, a keener appreciation of whatsoever things are true and venerable and just and pure and lovely and of good report. The conscience must be informed, and "the soul's interior eye" must be trained more readily and accurately to discern the line of demarkation between the precious and the vile, the right and the Fearlessly and faithfully we must "come to the light." Only thus can we maintain interior peace and purity, live comfortably with our profession, and please God.-Our real health and happiness in the divine life stand intimately connected with the due management of the conscience, and for want of this many of God's dear children are faint, feeble and sickly. The Lord God Almighty will have his people to be honest and upright before him. How does he teach them to do so? In the varied eircumstances of life; in the fair and upright reading of, hearing, meditating on, the Word of God; in the honest judgment which enlightened conscience passes upon them, they see many flaws, many turnings aside, many stoppings short, many causes for deep humiliation. They turn not away. They say, Search

open their wounds to the probe; they seek to be deeply humbled, not superficially, not lightly, not lightly, not lurking evil which had never been transiently, but thoroughly. Do they stop here? Legality would so, but the spirit says, No, take it now to the blood of sprinkling. Thus filial confidence in God through Christ is maintained, the spirit is kept pure, the walk is even, and the life is without blame.

It is not unlikely that the answer to this prayer will disclose to us lurking evil which had never been known, never suspected. A course has been pursued which we did not perceive to be questionable or wrong. Hence there was no condemnation because of it. Nor was our persuasion that we had received the cleansing virtue of Jesus' blood, a delusion. We need not cast away

Charles Wesley's hymn commencing:

Come thou omniscient Son of man, Display thy sifting power—

was written "for any who think they have already attained." How searching is its strain. One almost shrinks with awe as realizing that He understandeth our thoughts afar off, and is acquuinted with all our ways, we present ourselves before him, and thoughtfully, sincerely, earnestly pray,

Look through us with thy eyes of flame.

What a daring, solemn request! We feel that piercing gaze. We sink into the dust at his feet. We loathe ourselves. We are covered with shame—"guiltless shame"—while we are made more fully than ever to rely on the all-cleansing blood, and to claim its efficacy for ourselves. Yet will this prayer—the prayer of the soul in its most hushed, true and serious mood—be presented and urged by all who would approve themselves unto God. And the more they see reason to rejoice that they

All his fullness know, From every sin set free,—

the more will they come into that holy and heart-searching presence with the cry, Examine me, O Lord, and prove me; try my reins and my heart.

to this prayer will disclose to us lurking evil which had never been known, never suspected. A course has been pursued which we did not perceive to be questionable wrong. Hence there was no condemnation because of it. Nor was our persuasion that we had received the cleansing virtue of Jesus' blood, a delusion. We need not cast away this confidence. But when the conviction has come upon us that such a course is unworthy of a follower of the Lord, we must at once renounce it, or that confidence can not for one hour be retained. when entirely sanctified, we are bound still to inquire whether all in us and done by us is according to God's will. They who have, in infinite love, been brought into the way of holiness, must still, with the clearer light, quickened sensibilities, and godly jealousy which they have received, "take heed thereto, according to God's word." "And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God."

THE MEDICAL MISSION;

ITS PRINCIPLE AND STORY.

It is a pleasing well-authenticated tradition of the great physician Galen, that when at an advanced age, in admiration of the power and compassion of the healing miracles of our Lord, he embraced Christianity, and died about A. D. 200, on the sea-coast of Judea, whither he had gone to witness the healing still reputed to have been

wrought by the disciples of Christ .- | sessed; and the lame at their word Though not the first, he may be claimed entered into the temple walking and as amongst the most illustrious of the leaping and praising God. The key note converts of the "medical mission" principle. From the rise of the gospel Master's, was still-having compassion around it. The human-nature side of hearts through means to which hearts Christianity that struck Galen and are always accessible; presented a gospel drew him within its circle was, from the beginning, a power wielded by Christ, and it attached thousands to his side .-Before he was sought for as a Savior and friend of sinners, he was clung to as the friend of man.

"Having compassion on the multitude," was the key note of his influence. He started from the lowest that he might lead on to the highest strain of the angel-song - lead his followers through all its notes as they were able to bear them, from "good-will to man" to "glory to God in the highest." The reversal of the song of the heavenly host was a condition in adaptation to human weakness which Christ did not refuse to accept. As he himself stooped to earth to raise our earthly minds to heaven, he gave prominence throughout his minis try to the earthly aspects of the gospelto the phase of the divine pitifulness and compassion most impressive to man encompassed with infirmities. By proving a Savior to the body he won human hearts to an expectation of greater cures. He drew man upward from the earthly to the heavenly blessings of his kingdom-to wait on his person and confide in his word. "But that ye may know that the Son of man hath power on earth to forgive sins (he saith unto she sick of the palsy), arise, take up thy bed and go unto thine house."

of their influence, like that of their principle gathered multitudes on the multitude. They touched human which could not be mistaken in its aspect of kindness and good will as introductory to its higher message, as an aid to its deeper things of faith

When miraculous gifts ceased the church did not lose sight of the principle that underlay the miraculous healing agency. It was seen that the miracles of our Lord were more than manifestations of power, and served other ends than proofs of his mission-that they were weapons in his armory to win men. On the withdrawment of the gift it belonged to the church to give new expression to the principle that underlay it. Though the power in the miraculous art was no longer needed to authenticate the gospel, the compassion, that was as prominent an element in the miracle of healing as its power, was still as indispensable as an inlet to human hearts .-And accordingly, amongst the prominent ministries of the church of the early centuries was her ministry to the sick. By the surest and most unbroken of all traditions they were committed by the Master to her care. He had cared for them, and by more than offices of prayer or ghostly counsel, she felt herself charged to minister to their necessities. Frequent notices occur in early ecclesiastical history of bishops eminent for their healing as well as preaching gifts, and who in the ministering of their art In harmony with this character of his felt they were but treading in the footown ministry, our Lord endued his steps of him whom Clement has so truly apostles with gifts of healing. Spirits called "The complete Physician of subject to their command were cast out human nature, curing both soul and of the tortured bodies which they pos- body." Amongst these Eusebius men-

supposed to be the angel addressed in the epistle to that church. Though his works have perished, their titles which survive indicate their mixed subject, and that the ministerial had not then become marked off from the medical function as in after times. In such titles as "On the Nature of Man," "Of the Formation of Man," "Of the Soul, Body and Mind," which have been preserved of the works of that early writer, we read the composite character of his studies, and that in his ministry his aim was to prove physician alike of body and of soul. The same historian names Theodotus as "physician and bishop of Laodicea;" celebrates his offices of love and healing, and his character as worthy of his name (given of God.) His attainments and his virtues he sums up in the brief eulogy, that "First he excelled in his knowledge of the medical art as applied to the body, and next was skilled in the cure of the soul. He had no peer in kindness, sincerity and sympathy and in zeal to help those who stood in need." And more eminent than either, ecclesiastical history celebrates Nemesius, bishop of from occurring in the sacred place, to Emesa (A. D. 380) of whose extant cast out those for whom there was no work "On the Nature of Man," Fell, hope of recovery. So cruel were the bishop of Oxford, when editing an edi- sufferings thus produced, that some of tion in Greek and Latin in 1671, wrote the emperors, even during the time of that "it contained a full enunciation of the pagan empire, ordered the erection the great fact of the circulation of the of houses in the immediate neighborblood, which had just been presented as hood of the temples for the reception of a discovery to the age by the illustrious such cases. The Christian healers prose-Harvey."

Lord taken root in the early church, was 'Come;' the Christian order for the that in its very constitution and offices healer was, 'Go ye; heal the sick; freely we trace a ministry of compassion hand ye have received, freely give.' Nor was in hand with the ministry of faith. It it only to the poor and distressed of has been remarked in an able volume - their own faith that the benevolence of "The Healing Art the Right Hand of the Christians was directed. the Church," a volume in which a quent occurrence of war and famine and

tions Melito, bishop of Sardis (A.D. 140) treasury of information will be found on the connection between Christianity and medicine in the early centuries:

"In the first ages it was the business and practice not only of the bishops to visit and minister in person to the sick; the deacons and deaconesses, and the sisterhoods of widows also were officially recognized in the church, and were especially devoted to this service of charity; and from various sources we learn that they had enough to do, for paganism had provided no public institution for the reception of the sick, and the church felt it at once her duty and her privilege to supply, by domicilary visitation, the part of the physician, the nurse, and the embassador of Christ to these helpless The arrangements in connection with the healing of the sick in the temples by the priests of the old world, and which sustained their attractions to the fourth century, had no charitable aspect. Patients, however distressed, had to be brought to the temple before they could be prescribed for; they must bring offerings enough to propitiate the divinity, and to crown all, it was a universal practice, in order to prevent any death cuted their vocation after a different So deeply had the example of our manner. The heathen law for the sick

ample opportunity for the manifestation of the cosmopolitan character of their charity; and their conduct on these occasions stands out in bold relief when contrasted with that of the heathen, who under such events threw off all restraint upon their passions, and exhibited a revolting picture of moral depravity."

The same writer informs us that in the Theodosian Code, compiled A. D. 438, notice is taken of a class of clergy, the parabolani, who were specially devoted to the care of the sick, and that the order is spoken of not as being newly instituted, but as existing and in full operation in the church. They are treated of in the chapters De Episcopis and De Clericis, and their right to a place among the clergy is not questioned by the scrupulous in acknowledging the pretensions of any class to this honor. Their appointment was to attend on the sick and take care of their bodies in time of their weakness. Notwithstanding the hazardous nature of their ministry, the parabolani at Alexandria numbered often between five and six hundred. Not improbably the dangers of the service impressed into it the bolder and more self-denied spirits of the church. The name was an invitation to the lovers of a hazardous service. and to such as counted not their lives dear unto them. It bespoke the dangerous character of the office which they filled during those seasons of frequent occurrence in the ancient world when infectious and pestilential spread with fatal rapidity, numbering which applied to Epaphroditus in Phil. reads as follows:

pestilence in the ancient world gave | 2:30, is correctly rendered in our Bibles by "not regarding his life."

> Even during the middle ages, when ecclesiasticism had usurped the place of Christianity, and the night spread over Europe was at its darkest, the reminiscence of purer times was to be found in the care of the sick. Some sisterhood or confraternity of mercy gave glimpses in its labors of love, of times when works of compassion were regarded as more acceptable to God, and a truer expression of faith than a thousand masses. The piety nourished by the fragments of New Testament history in Romish books, or that floated amongst the traditions of the religious houses, or that were embodied in the paintings and ceremonies of the church, had its forth going in that class of works of mercy which has ever been pre-eminently if not distinctively Christian-compassion to the sick. The hierarchy that trampled out the liberties of the church, and corrupted its doctrines into an instrument for priestly rule, had no interest in repressing the life that still beat in the heart of its members for acts of mercy. The ministry in the hospital, or in the plague city, or by the lowly bed of the poor, or even by the couch of the dying great man, did not interfere with its prouder aims. It condescended to be the patron of the associated brethren of mercy, and sought for its ambition a consecration under their banners. For conturies the care of the sick was the most marked feature that survived in the Christianity of Europe.

Something to Think of.

The decrees of the Council of Trent their victims by tens of thousands. It are the standards of the Romam Cathowas a name of Grecian origin, and used lie church, just as the confession and to describe those who hired themselves catechisms of the Westminster Assemto fight with wild beasts in the theater. bly are the standards of the Presbyte-They were called paraboloi, a word rian churches. One of these decrees

"Inasmuch as it is manifest from and Austria there is annually one murexperience that if the Holy Bible, der to every four thousand of the poputranslated into the vulgar tengue, be lation, while in the protestant countries indiscriminately allowed to every one, of Holland and Prussia there is only one the temerity of men will cause more for every one hundred thousand of the evil than good to arise from it, it is on population, showing that life is twentythis point referred to the judgment of five times as insecure in Catholic as it the bishops or inquisitors who may, by is in protestant countries. And to show the advice of the priest or confessor, that it is not their surroundings but their permit the reading of the Bible trans- principles which lead to this result, we lated into the vulgar tongue by Catholic have only to refer to our own statistics authors to those persons whose faith of crime Out of 42,209 prisoners in and piety they apprehend will be augmented, and not injured by it, and this permission they must have in writing. But if any one shall have the presumption to read or possess it without such written permission, he shall not receive absolution until he shall have first delivered up such Bible to the ordinary. Booksellers, however, who shall sell or otherwise dispose of Bibles in the vulgar tongue to any person not having such permission, shall forfeit the value of the books, to be applied by the bishop to some pious use, and be subjected by the bishop to such other penalties as the bishop shall judge proper, according to the quality of the offense."

Here it will be seen that while the Roman Catholic hierarchy do not absolutely forbid the use of the Bible to the people, they do so virtually. A written permission must be obtained, and that is only to be granted when it is judged that the applicant's faith and piety will be augmented and not injured. The practical result is that the Bible is a prohibited book, and hence we are not astonished at the statement by missionaries now in Rome, that a Bible has never been printed there And a people without the Bible, as experience teaches, will bring forth in their lives the fruits of wickedness and crime. Accordingly, as statistics show, in the Roman Catho-

the city of New York prisons in 1869, 26,493 were Roman Catholics. It is just what is to be expected of any people destitute of the moralizing and civilizing influences of the book of God. We have no controversy with the members of the Catholic church believe they are the dupes of a fallen and wicked system, and need only to be enlightened in order to repudiate its teachings. But the system itself, as Father Gavazzi in a recent address declared, is so rotten as to be beyond reformation. Here are his words:

" My dear friends, if there were a few errors in the church of Rome-a finger gangrened-we might reform it, or if the hand or arm were gangrened-a little more of errors-the reformation might be possible, but now, after the multafarious errors of the Council of Trent, and after the blasphemy of the Vatican Council, in asserting the dogma of Papal infallibility, I say the church of Rome is gangrened from head to foot. What will you reform? Will you cut it in a hundred pieces to save nothing? All that remains to be done is to commit the church of Rome to the undertaker.

CHURCH NEWS.

According to intimation I write again. By Church News we understand tidings from the churches, lic cities and countries of Rome, Naples informing us of the accessions to the

in their calling, of any circumstance angels informed the humble shepthat occurs that is disastrous to the herds, and a heavenly host uttered cause of truth and righteousness, those words of good cheer, "Glory and who were used by the Head of to God in the highest, and on earth the church as humble instruments peace, good-will toward men." in sowing or planting the good seed, who watered the tender plants-fed history of the organization of the the lambs, and who spread the glorious gospel of our blessed God.

faithful) hear that the saints are "perfectly joined together in the same mind and in the same judgment, and all speak the same thing," having themselves shod with the preparation of the gospel of peace, and above all "the bond of perfectness," and that prodigals come flocking home, it rejoiceth the heart. But when the sad tidings come that "grievous wolves" have entered the little flock to spy out our liberty which we have in Christ Jesus, not sparing the flock, but speaking perverse things to draw disciples after them; that some assemble together for the worse; that there are schisms among us, and the love of many waxes cold, and that some that have put their hand to the gospel plough," draw back unto perdition," our souls are exceeding sorrowful, and we feel like uttering that awful heartpiercing cry found in Mark 15:34.

The first tidings of great joy to a sinful world was given to our foreparents by their Creator before he drove them out of the Garden, when he declared that "the seed of the woman" would destroy the power of the devil. Intimations occur in many places throughout the Old Testament scriptures relative to the same person for the same purpose. And when the Head of the church the spirit moves. Each branch has

church, how the members progress appeared as the Bethlehem babe,

The New Testament is simply a ehurch, and a vocabulary of its doctrines and duties, written by When we (by we understand the inspired men. Read the gospels and you have its organization and all the ordinances. Read the epistles and you are instructed in various Christian duties. And read the Acts of the apostles and you have church news. In Acts you read of thousands being added to the church; of some being added daily; that they were baptized, both men and women; that households were converted; who preached; of the bickerings between the apostles and their amicable adjustment; of their bonds, imprisonment, sore afflictions, etc., and that all happened to "the furtherance of the gospel"

> The churches in this part of God's moral vineyard are in a toterably fair standing and prosperous condition. Peace and love are multiplied. Unanimity prevails to a commendable extent. Our communion meetings were meetings of pleasure and profit, and long to be remembered. They were well attended by mem bers and others, and every thing was done "decently and in order." We generally have two-story meeting houses-a basement to cook and eat in, and a meeting room. Most of the branches have two meeting houses where meetings are held every two, four or five weeks -Besides occasionally a meeting elsewhere as opportunity presents and

tour or six speakers, two or more of pect was presented to our view,—the them being ordained, besides a good corps of deacons. English and German languages are both used-the English predominant.

The preaching is not with wisdom of words or excellency of speech, but "with demonstration of the Spirit and power." Our meetings are well attended. This (South western Ohio) is the pioneer district in holding district meetingsthe first was held in the Bear Creek meeting-house sixteen or twenty years ago. Our last meeting was held at the same place. Brethren A. Malsbee of Tennessee, J. S. Flory of W.Va. John Metzger and Joseph Hendricks of Illinois, and others visited us and had several very interesting meetings. May the Lord bless them all temporally, spiritually and eternally for their labors of love.

In the "One Hope," JOHN CALVIN BRIGHT. Dayton, Ohio.

Hews from the Churches.

EDITOR GOSPEL VISITOR: Church news, travels and incidents are among the things we like to see in our public journals; and I concluded that a sketch of a tour of near three weeks, by my husband and self, may be of interest to some.

On the 25th of September we left home for a visit to West Virginia. morning was cloudy, and before noon it began to rain in fine showers a timely blessing from heaven upon the parched farms in the valley. We ascended the north mountain in the afternoon, and

parting clouds at times revealed the sunshine, scattered volumes of mist and clouds passed hurriedly across the mountains brow, while to the eastward lay the Valley of Virginia with its mounts, ridges, plains of upland and lowland, skirted on the east by the Page Mountain, beyond which in the far distance arose the summit of the Blue Ridge. Upon looking westward, mountain against mountain appeared in succession till the broad summit of the Alleghany clossed the view in the far distance. Descending the mountain, we reached the Lost River Valley, and stayed over night with Bro. Matthias. Next morning, after a drive of six miles, we reached Howard's Lick where there is a fine spring of White Sulphur water. This point is fourteen miles from Morefield, in a defile of mountains and too far from supplies and public travel to make it a place of much resort. Leaving this point we reached the top of the Branch Mountain about noon, where we again saw mountains east and west, but from this point we could see some very fine valleys lying between the mountain ranges west of us. Passing down to the South Fork, we soon entered the South Branch Valley, which for fertility and depth of soil, perhaps is not surpassed in the United States. Passing through Morefield, and crossing the South Branch of the Potomac, we stayed over night with John Weatherholtz. Next morning after a drive of three miles, we came to the top of Paterson Creek Mountain, where the widow Sines lives, she being absent, however, on a visit to her aged and blind father. reached Greenland Mountain, Virginia, about noon, and stopped with Bro. John Moreland. Next day September 28th, being the time appointed for the Loveupon reaching its summit a fine pros- feast, we repaired to the meeting house

on Luney's Creek, about five miles dis-|if pure cold water, pure air, thick shades ing Wednesday, we concluded to accompany them as far as to Preston county. So Monday and Tuesday we spent in visiting friends in the vicinity of Greenland.

Wednesday, October 2d, we ascended the Alleghany. Preaching at Abraham's Creek school house. Next day, preaching at Bro. Lee's between Stony River and North Branch of the Potomac. Stony River is remarkable for the reddish color of its water. After preaching, went to Zach. Hendrickson's, and took a stroll in quest of strange things. We visited what is called the "Cold known as the "Indian Pots," curiously wrought in the solid rock. There are three of these "pots," two in one rock and one in another near by. They will dians to beat their corn in. make one of the finest summer resorts for, yet, out of her right mind.

The strange speakers present were and a good appetite are among the Brn. Isa Harman, Daniel B. Arnold, things sought for. September 4th, Wm. George, Joseph Arnold and Solo- started for Preston county, having to mon Biser. There were members pres- pass through the south-west point of ent from Beaver Run and German Set- Maryland Stopped at Bro. Liller's in tlement, West Virginia. The weather Maryland for dinner, and then to the top was fine and we had a good meeting. of the Backbone of the Alleghany. The order during the evening exercises From here to the westward, we could was praiseworthy. We enjoyed the hos- see the glades at the base of the mounpitality of Bro. Smith's during the tains, and the level country adjoining night. Returned to the meeting house forming a plateau, beyond which Briery next (Sunday) morning, where, at the Mountain and Laurel Hill were visible appointed hour, the people were ably ad- in the distance. Reached the house of dressed from Mat. 11: 28. 30 vs. by Henry Spicher and attended meeting at Bro. Isa Harman and Daniel B. Ar- candle lighting in the Brethren's meetnold. After meeting, we spent the af- ing house on Maple Run. Bio Samuel ternoon and following night with Bro. A. Fike is the Elder here. September Martin Cosner and family. Bro. Cos. 5th was the time appointed for the Lovener and Bro. Wm. George having made feast here. The strange speokers were arrangements for a preaching tour Brn. Martin Cosner, Wm. George, Denthrough the western counties of the nis Wimer and - Fansler. The con-State, and intending to start the follow- gregation was small until evening when we had a large congregation and very good order. Next day Brn. Cosner and Wm. George started for their next appointment westward, and in the afternoon we started homeward bound, arriving at Bro. John G. Cline's October 11, in time for the Lovefeast at Linville Creek, Rockingham county Virginia. Here on the 12th and 13th we had large congregations of people. Here, too, we had the pleasure of meeting Bro. Isa Harman and Dennis Wimer again. Other strange speakers present were Brn. Martin Garber, Jacob Thomas, John Harshbarger, Samuel Kline, Neff and Spring," near which we saw what is Hindly. The preaching on Sunday was pointed and powerful from the text, "Prepare to meet thy God." Bro. Samuel Zigler is the Elder in this arm of the church. They have erected a large hold two gallons or more each, and are meeting house since the war, near where supposed to have been used by the In- Bro. John Kline lived. His widow is This would still living at her old home, well cared

Home on the evening of the 13th.

"O what is life? 'tis like a flower,
That blossoms and is gone,
It flourished its little hour,
With all its beauty on:
Death comes, and like a wintry day,
It cuts the lovely flower away.

"Lord, what is life? if spent with thee,
In humble praise and prayer,
How long or short our lives may be,
We feel no anxious care.
Though life depart, our joys shall last,
When life and all its joys are past."

S. H. C. H.

Correspondence.

I would like to make a request through the Visitor, of the brethren and sisters wherever this may come to their notice. The members here have been increasing in number, and we had a good sermon preached in this neighborhood last Sunday, by brother John Lair, who now resides in Phelps county. This county is mostly settled by new comers, and very poor people at that, who came here to get themselves a home. The members here are also poor, especially one family that is composed of the mother (a sister in the church) with six small children and a father that has been diseased for many years.

Now this is our request: that some help may be obtained for this needy family. The mother has lost her health by struggling hard to maintain her little children who are destitute of many things, oft times of food. Suppose we were to change places with that poor mother, wanting all the necessaries of this life, would any of us keep up courage like she does, relying on God for our support, knowing that

all such help comes from those who love to do the will of God? Now we know that he that giveth to the poor lendeth to the Lord, and the Lord will repay. For whose hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

About four years ago this family's burned down, where they then lived, consuming almost all that they had, and as they then lost their comfortable little dwelling and all by fire, they came here. Having no team they came with their brother in-law, and procured homestead of 160 acres of land, but still having no team, they have raised no crop yet. She has therefore to make a living for her family by days-work, and wages are low, and work generelly hard to get .-Now let sympathy call forth some tender thoughts and deeds for this distressed family. Let an individual of each church take it in hand and accumulate a few dollars and send it as soon as possible-just several dollars from each community would not be missed among the brethren, and think of the help and comfort and encouragement it would be to them, and the prayers she would offer up for you, and the blessings that will follow such good deeds through life.

Now in conclusion I would say, what is done let it be done immediately, for it is very needful. Winter is coming on soon, and they need many things to help them through. Direct to John Sonafrank, who will apply money where most needed.

John Sonafrank, H. C. Lowder, E. Sonafrank,

God for our support, knowing that Houston, Texas Co. Mo., Nov. 5, 1872.

TREASU RER'S REPORT

Of Annual Meeting held on the farm of Cyrus Hoover, Wayne county, O. May 21, 22 and 23, 1872:

CONTRIBUTIONS.

N. E. Dist. O. \$1.724	50
N. W. Dist. O. 1,112	
Sales-Muslin, 340	
	74
Hides & Tallow, 33	01
Lumber, 22	72
Corn, 19	36
Butter, 12	67
Sundries, 2	50
E	\$3,320 30

DISBURSEMENTS.

Muslin,	\$590	00
Rope.	145	09
Lumber,	98	00
Nails,	5	16
Thread,	10	00
Brick & Castings,	16	00
Beel,	572	32
Ham (900 lbs)	90	00
Bread,	341	36
Butter (1,221 lbs)	244	20
Apple butter (80		
gallons)	40	00
Coffee (225 lbs)	63	00
Sugar (375 lbs)	45	00
Rice (102 lbs)	10	20
Tea (6 lbs)	9	00
Pepper,	2	25
Milk,	5	62
Hay (4 tons)	40	00
Pasture,	15	00
Corn (120 bu)	60	00
Boarding	52	50
Labor,	119	70
Fuel,	10	00
		-\$2,585 40

Balance on hand, \$734 90

Proportion of Surplus due

N. E. Dist. O. \$445 78 N. W. Dist. O. 289 12

\$734 80

GEORGE IRVIN, Treasurer. E. L. YODER, Clerk.

OBITUARIES.

Died, August 28, 1872, in the Yellow Creek congregation, Stephenson county, Illinois, JOSEPH A. EBY, aged 50 years, 4 months and 2 days. Disease consumption.

Brother Joseph was a consistent member of the church, serving as deacon for a number of years, and at or previous to his death he expressed himself willing to die, and resed in the blessed hope of a glorious resurrection. He has left a sorrowing wife (a sister) and seven children to mourn the loss of a kind husband and a loving father. But we trust that their loss is his gain.

The consolution which we would offer is--the husband and father will rise again. Though he be dend, yet shall he live. As the sun goes out in darkness and the last star fades away from the heavens, and God sends forth his angels to gather the scattered dust and reanimate it with new life and great beauty. A vital union with Christ, a full assurance of hope and a holy life, possess these, and death is vanquished, and the Christian is the victor.

His toils are past, his work is done,
And he is fully blest,
He fought the fight, the vict'ry won,
And enters into rest.
M. H. FOWLER.

Died, Oct. 9, 1872, at his residence in Wenona, Illinois, GEORGE WISE, Sr. aged 80 years, 10 months and 19 days. Thus has passed away an old father in Isruel, leaving a vacancy in the community and in the family circle that can not be filled. He was one of the few relics of the last century that have come down to us, having been born in Washington county, Pa in 1791. For more than 40 years he has been a member of the German Baptist church, living so that all who knew him felt that he was walking in the Master's footsteps. All his long life was a sermon of matchless eloquence, calling men to journey in the way that leads to the better land. His physical and mental powers were vigorous to the last sickness, and almost like Moses—"His eye was not dim, nor his natural force abated." He leaves several children, and in aged companion who for 57 years had walked side by side with him in the journey of life, to mourn his loss. The funeral lesson to a large concourse of friends, was-appropriately-from Revelations, on the joys and the beauties of the heavenly home.

Died, in the Eagle Creek church, Hancock Co. Ohio, brother LEWIS RODABAUGH, consort of Elvira Rodabaugh, and son of Simon and Isabella Rodabaugh, aged 24 years. 6 months and 27 days. The subject of this notice put off his return to God until placed upon his denth bed, when life was ebbing to a close, he called for the Brethren and was examined and made a good confession, was received into the church, with the exception of baptism, which to his regret could not be performed, owing to the weakers of the flesh. We hope the Lord will accept the will for the deed. He leaves a wife, kind parents, brothers, sisters, and many friends to mourn their loss. Funeral discourse by brother J. P. Ebersole and others.

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Dayton, Rockingham county, Va., October 6, sister MARY FLORY, wife of brother Samuel Flory, Keokuk county, Iowa, aged 47 years 5 months and 21 days. Disease inflammation of the bowels.

She, with her husband, left their home and ohildren in Iowa, about two months previous, to visit their old homestead, kindred and friends in Augusta and Rockingham counties, Va.— Having enjoyed their visit very much, they were expecting in a few days to return home, when sickness seized her body, and after a few days of suffering, which she bore with Christian fortitude, not murmuring or lamenting about home or earth or her dear children so far awayonly the desire of being in that home of the blest—she fell asleep in Jesus. All who knew the departed mourn, but not as those who have no hope, but feel sure she has only gone home to God, and that our loss is her gain. Oh that all of us might set our house in order, so that, die where we may, at home or abroad, we can have the assurance that Jesus is our friend, that all will be well with us. Her remains were interred in the burying-ground near the Brick church, in Augusta county, Va., where the funeral services were attended to by brother Solomon Garber and others, to a large concourse of mourning kindred and sympathizing friends. Shortly after the sad occurrence, the almost broken-hearted husband left for his home in Iowa, there to meet his now motherless children, who were so anxiously awaiting the return of their dear father and mother. But ah, the tyrant death had taken one of their dear Yes, she had found another home, and some other dear children that had gone to that heavenly home some time before their mother. My pen can not describe the scene, when the news came to the children that their mother was dead. Oh the pangs of sorrow, the unbroken cries of mourning love for their parent. We know and feel the stroke is hard, but we must bow to the will of him who ruleth all things.— It is he and he alone that can soothe the broken spirit, the sorrowing soul. Then let us be sub- can hardly be filled by any missive to his will at all times and under every affliction.

As the children and family connections in by the brethren.

Died, at the residence of Joel Flory, near | Nowa were deprived of the benefit of the former funeral services, it was thought good to have a funeral attended to in Iowa; consequently on Sunday, Oct. 13, the occasion was improved at the Brethren's meeting-house, by brother C. Long, and others, to a very large crowd of sorrowing kindred and friends, from Job 14: 14. B. F. FLORY.

> Died, in the Philadelphia church, suddenly, of cholera infantum, ROBIE EVANS infant son of Robert 1. and Mary S. Evans, aged 7 months and 12 days. Interment at Germantown. Funeral service by C. Custer.

> Also in the Green Tree church, Montgomery county, Pa. Oct. 18, after three months suffering and pain, fell asleep in Jesus, TILLIEN M. SUPLEE, only daughter of brother John R. and sister Sallie D. Suplee, aged 7 months and Both were grand-children of Samuel 11 days. and Catharine R. Suplee. Funeral occasion improved by elder John H. Umstead.

> C. R. SUPLEE. Died, in Neosho county church, Kansas, Oct. 7, 1872, sister LAURA SMITH, wife of George L. Smith, aged 32 years, 11 months and 9 days, leaving a husband and two small children to mourn their loss, which no doubt was her great gain. She was a very much devoted sister.— Funeral services by brother John Hoover and the writer. Rev. 14:12, 13.

> Also in the same church, JOHN HANLEY, son of brother John and sister Esther Vanhorn, aged 9 months and 10 days. Funeral service by brother Wm. Brandt and the writer. "Suffer little children to come unto me."

SIDNEY HODGDEN.

Died, after a short illness, in the Rock River church, Lee county, Illinois, October 23, 1872, sister ELIZABETH LAHMAN, in the 61st year of her age. (Relict of Christian Lahman, and daughter of elder Joseph Emmert.) The writer, not favorable to lenghty eulogies, can scarcely refrain writing of her beneficent life, as her hand was ever open to the distressed and needy, and her place at the bedside of the sick,

May we all sow liberally, that with her we may reap a bountiful harvest. Funeral services LEVI TROSTLE.

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All the Grammar Schools may be reported as in a prosperous condition. In some branches of study, especially that of Geography, very great proficiency is exhibited. After another year's use of Guyot's books, results will be attained which three years ago would have been deemed impossible.

From Teachers.

Guyor's Geographies have been in use in our school for almost four months, and we have not for one moment regretted their adoption, but on the contrary are better pleased with them than ever. The interest of the scholars is much greater than it was in the system formerly used. Their reasoning faculty, as well as their memory, is trained and cultivated. In a word, Guyor's system of Geography is just the thing.

Samuel Bement, Principal Bartlett School.

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